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THE  
P O O R M A N's  
SPIRITUAL INSTRUCTOR,  
In a L E T T E R  
From a *Young Man* to his *Sister*.

*There was found in a City a POOR wise Man, and he by his Wisdom delivered the City, yet no Man remembered that same POOR Man:—Eccl. ix. 15.—James ii. 5.*

TO WHICH IS ADDED,

An EPISTLE to a THOUGHTLESS YOUTH,  
who makes no Profession of RELIGION;

A N D

An Earnest ADDRESS to all those who attend on  
GOSPEL-ORDINANCES, and have only  
a PROFESSION :

W I T H

A SHORT ACCOUNT of the AUTHOR's own  
EXPERIENCE OF DIVINE THINGS.

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By J. R A L L I N G.

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The SECOND EDITION, revised, corrected, and  
enlarged with Notes, by the AUTHOR of  
*Walking Amusements.*

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L O N D O N :

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1780.

## RECOMMENDATION.

**T**HE following Pages, written by an humble and zealous Follower of Jesus Christ, hold out the evangelical Truths and Doctrines of the everlasting Gospel, *which are able to make us wise unto Salvation*, in a plain, but faithful, practical, and instructive Manner; so that he who runs may read, and he who readeth may understand.

The pious Author (who is only a Lady's Coachman) desirous of telling others what God has done for his Soul, speaks the Language of Christian Experience, and describes in the Words of sacred Inspiration, the Loving-Kindness of the Lord to them that fear him, and urges the Necessity of Gospel-Holiness, in Terms the most scriptural and persuasive; while he endeavours to alarm the Careless, awaken the Drowzy, and rouse the carnally secure Professor, he administers the Balm of Consolation to the wounded Soul, and teaches the weak and trembling Believer to be strong in the Lord, and rejoice in the God of his Salvation: May a divine Blessing accompany the Perusal of this Treatise to every Reader's Heart!

Hampstead,  
May 18, 1780.



G. WRIGHT.



TO THE  
R E A D E R S  
OF THE  
SPIRITUAL INSTRUCTOR.

FROM this small Treatise, Reader, learn this  
Truth,

Religion is the safest Guide in Youth,  
But still remember (as these Pages shew),  
'Tis not a *mere Profession* that will do ;  
A Man of Words and not of *Deeds*, must be  
A Hypocrite, with all his Sanctity ;  
From such a one, Good Lord ! deliver me. }

Let each Professor, then, without Delay,  
Search his own Heart and see what evil Way  
There is within him, and by fervent Prayer,  
Beg to be guarded from each guileful Snare,  
Which Sin, the World, or Satan may invent,  
To keep his Soul with present Frames content.

May God Almighty every Reader bless  
With real Grace and Jesu's Righteousness ;  
O may he share on Earth his matchless Love,  
And sing his Praise in blissful Realms above.

June 5, 1780.

G. W.

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# P R E F A C E.

READER,

**T**HIS little Pamphlet is designed to (and God grant it may) stir thee up to a Sense of thy Danger, while thou remainest a Stranger to that deplorable and ruined Estate thou art in, by the Fall of our First Parent, Adam, which, if thou art ignorant of, thou must of Consequence be ignorant of Salvation by Christ Jesus.

The following Pages contain plain Arguments, drawn chiefly from the Oracles of Truth, to prove the Necessity of the New Birth, without which, thou art an undone Man or Woman to all Eternity. They shew from Scripture Evidence, and my own personal Experience, that both the open and profane Sinner, as well as the more decent, that is, the PHARISEE, those whited Walls, must be made Partakers of a better Righteousness than that of their own, even the Righteousness of the ever adorable Jesus, or they cannot be saved. They afford a Word of Comfort also to penitent, conscious Sinners, showing them, both from Scripture and the Writings of good Men, that God will cast none out that are enabled to come unto him,  
through

through Jesus, the Friend of Sinners, for Life and Salvation : He will not break these Bruised Reeds, nor quench the Smoaking Flax ; no, the enkindling of their Desires he will blow up into a Flame of divine Love ; Christ shall raise them up to the sensible Enjoyment of himself, to the certain Evidence of their Salvation, baptizing them with the Holy Ghost ; and enable them to rejoice in the Glory of God.

From hence, I have taken an Opportunity to show, that from God's Love to Man, manifested by Christ Jesus, ariseth all true Devotion ; thus it is evident, that true Christian Morality is founded in the Love of God : We obey him, because we love him ; and we love him, because he first loved us ; and without this Love of God, all our Devotions are no better than Shadow without Substance ; but as conscious penitent Sinners, who are brought to Sinai, cannot, while under the Workings of their doubtful Minds, feel their Devotions spring from Love, let them consider, that it is the Love of God manifested to their Souls, through Christ, that has brought them thus far ; it is from the Father, who is thus drawing and disposing them for an Union with himself, through his well beloved Son. And hence let them take Encouragement ; for as these Desires, and Breathings after him, and an Hatred to Sin, are born in them by the Power of the Holy Ghost, God will and doth approve his own

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Work,

*Work, and is well pleased with the coming Sinner, and he will sooner or later give him the full Evidence of his Salvation in Christ Jesus. And it is principally to these I earnestly, in various Pages of this little Piece, address myself, and not to these only, but to the whole fallen Race of Adam.*

*May the Lord make these few Hints, contained in the following Sheets, instrumental to the Conversion of poor Sinners from the Error of their Ways; turning them from the Power of Sin and Satan unto God; translating them from the Kingdom of Darknefs into the Kingdom of his dear Son; and also, to the strengthening of some downcast Saints of God, and I have all I desire; my End in Writing will then be fully answered, and God glorified, in and by Christ Jesus; to whom with the Father and the Holy Ghost, be Glory given, by all Creatures, World without End. Amen.*

Thy Servant for Christ's Sake,

New Broad-Street.

J. RALLING.

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LONDON, *December 4, 1773.*

DEAR SISTER,

**A** GREEABLE to my Promise, I send you a Book of Meditations, written by that great and eminent Christian, the late Reverend Mr *James Hervey*; and I humbly pray the Lord to give you Grace and Ability to make a good Use of them: Oh! seek the Pearl of great Price, making it your chief and daily Study, earnestly to pursue the Things which belong to your everlasting Peace, lest they should be forever hidden from your Eyes <sup>a</sup>.

You say, that you do not neglect your Church <sup>b</sup>, but attend on Public Ordinances; for which I commend you, but alas! true Religion doth not consist in *external* Duties only, but it is an *internal* Principle, it is the Power of God brought into the Soul, by a true evangelical Faith that worketh by Love, and wrought in the Heart by the blessed Spirit <sup>c</sup>.

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Many

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<sup>a</sup> Luke x. 42.

<sup>b</sup> Observe, a Man or Woman may be constant, regular, and uniform in Attendance on the public Services of God's House, and still be ignorant of *true* Piety and the Love of God in the Heart,

<sup>c</sup> Rom. x. 10.



Many unconverted Persons who make a Profession, (as many do for *worldly* or *sinister* Ends) may think that they believe in Jesus Christ, *for Man is perfect in his own Ways, till his Iniquity is found out*<sup>d</sup>, and they may satisfy themselves in a Round of Duties, making more haste than good Speed, and think all is well; but alas! this is no more, in God's Account, *than as sounding Brass, or a tinkling Cymbal*; for before a Man or Woman is convinced of Sin, and their Eyes opened by Divine Grace, to experience their lost and undone State by Nature, and are made to taste the Gall and Bitterness there is in Sin, they cannot cry out for pardoning Mercy. I refer you to the xxxviii<sup>th</sup> Psalm; also to the vii<sup>th</sup> Chapter of *Romans*, and the iii<sup>d</sup> Chapter of *Lamentations*.

Let me earnestly beg of you, dear Sister, as you wish to be saved from the Wrath to come, to try the State of your precious and immortal Soul by the Standard of Truth, for every convinced Sinner has some experimental Knowledge of the Truths contained in the sacred Scriptures, one of which is, that we are fallen from God<sup>e</sup>, having lost his Image, and are destitute of every Thing that is truly good, considered in ourselves; we are without the Life of God, and are in a deadly Sleep, that is, a Sleep of Death<sup>f</sup>.

This

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<sup>d</sup> Ezek. xxviii. 15.    <sup>e</sup> Gen. iii.    <sup>f</sup> Eph. v. 14.

This ought to stir us up to Diligence, in seeking the Favour of God, in and through Jesus Christ, who is the only Hope set before us in the Gospel<sup>g</sup>.—*Jesus Christ is the Way, the Truth, and the Life<sup>h</sup>.*—*For there is none other Name under Heaven given among Men whereby we must be saved<sup>i</sup>.*—*All the Promises of God in him are yea, and in him amen<sup>k</sup>.*

A Man, who has committed Robbery or Murder, is condemned to suffer Death, by the Laws of the Land, and *must* suffer, except the King's free Pardon saves him. When the Noblemen and common People in the *North* rebelled against his late Majesty, King *George the Second*, those who were taken of them, and condemned to a temporal Death, if these had been permitted to have seen his Majesty to sue for their Lives, what Cries and Lamentations would they not have made for the Accomplishment of the Mercy offered, as knowing, they had no other Plea to use, but his Majesty's free Clemency towards them! How would these have agonized and prayed, and, if it were possible, wept Oceans of Tears, and sweat Drops of Blood, and thus have continued their Importunity Day and Night, and never have given over their Suit, whilst there remained to them the least Shadow of Hope that they

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should

<sup>g</sup> 1 Tim. i. 1.  
<sup>i</sup> Acts iv. 12.

<sup>h</sup> John xiv. 6.  
<sup>k</sup> 2 Cor. i. 20.

should obtain their Pardon, and be once more restored to the King's Favour!

Such Humility and Penitence, I would sincerely recommend to my dear Sister, and to the whole ruined Race of Mankind; but, at the same Time, we should have a special Eye to the Lamb of God<sup>1</sup>, looking unto Jesus<sup>m</sup>, and pleading nothing but his all-atoning Blood for the Pardon of our Sins, the Divine Agency of his Spirit to sanctify us, and his Righteousness to justify us<sup>n</sup>. For he must and will have all the Glory of our Salvation: There are no Persons upon Earth that have any Thing, considered in themselves, that is truly good; the greatest Minister or Preacher in the World is nothing by Nature but sinful Dust and Ashes<sup>o</sup>. I have often looked and hoped in *them* to my unspeakable Sorrow, (neither will any that know themselves be offended at this Expression) *therefore put not your Trust in Princes, nor in the Son of Man, in whom there is no Help*<sup>p</sup>.—*There is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free, but Christ is all, and in all*<sup>q</sup>.—I was looking at vile and abominable Idols, and trusting in a Refuge of Lies, for upwards of fifteen Years, labouring  
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<sup>1</sup> John i. 29.

<sup>n</sup> Rom. v. 9.

<sup>p</sup> Psalm cxlvi. 3.

<sup>m</sup> Heb. xii. 2.

<sup>o</sup> Gen. xviii. 27.

<sup>q</sup> Col. iii. 11.

*as in the very Fire*<sup>r</sup> to establish a Righteousness of my own, either in whole or in part, pleading the Merit of my own Works, when I ought rather to have prayed for the Forgiveness of the Sins of my best Duties, and to be *accepted only in the Beloved*<sup>s</sup>. For if God was to add Judgment to the Line, and Righteousness to the Plummert, and try me by his pure and holy Law, even the *best* Works or Duties that ever I did would send me into everlasting Perdition: And let me tell you, it will save you much Trouble and Sorrow, to be instructed in, (that you may both know and prize) the only scriptural Way of attaining Salvation, through Jesus Christ.

God knows that I have nothing in View in publishing this Letter to the World, but his Glory, and the Good of his People, and that those who are not his People may be brought to know the Truth as it is in Jesus<sup>t</sup>. Therefore, to borrow the Thoughts of an excellent Author, which are, I judge, full of Love and Tenderneſs, “Who has any Bowels  
“ of Pity? Who has any Sentiments of  
“ Compassion? Who has any tender Con-  
“ cern for his Fellow-Creatures? Who?  
“ in God’s Name, and for Christ’s Sake,  
“ let him show it, by warning every Man,  
“ and beseeching every Man, to seek the Lord  
“ while

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<sup>r</sup> Hab. ii. 13.

<sup>s</sup> Eph. i. 6.

<sup>t</sup> Eph. iv. 21. Hof. ii. 23.



“ while he may be found; to throw down  
 “ the Arms of Rebellion, before the Act of  
 “ Indemnity expires; submissively to adore  
 “ the Lamb, while he holds out the golden  
 “ Scepter: Here let us act the friendly Part  
 “ to Mankind: Here let the whole Source  
 “ of our Benevolence exert itself, in exhort-  
 “ ing Relations, Acquaintances, Neighbours,  
 “ and whomsoever we may probably influ-  
 “ ence, to take the Wings of Faith unfeign-  
 “ ed, of Repentance undelayed, and flee  
 “ away from the Wrath to come<sup>†</sup>.”

But to return; the Holy Scripture in-  
 forms me<sup>‡</sup>, that we are all guilty by Nature  
 of the highest Acts of Treason and Rebel-  
 lion against the KING of Kings, the Sove-  
 reign Lord of Heaven and Earth, for there  
 is no Difference<sup>¶</sup>. But, blessed be God, we  
 have ten thousand Times the Advantage of  
 the *angelic* Rebels, for they had no Mercy  
 offered them, but our gracious God holds  
 out the golden Scepter, calls and invites  
 poor Sinners, in the most pathetic and com-  
 passionate Language that can be expressed,  
 saying, *Come unto me all ye that labour, and  
 are heavy laden, and I will give you Rest*<sup>×</sup>; and  
 declares by his holy Apostles, *St Paul* and  
*St Peter*, that he would have all Men to be  
 saved, and come unto the Knowledge of the  
 Truth<sup>γ</sup>.—*Look unto me, and be ye saved, all  
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<sup>†</sup> *Hervey's Meditations among the Tombs.*

<sup>‡</sup> Gen. iii.

<sup>¶</sup> Rom. iii. 22.

<sup>×</sup> Matt, xi, 28.

<sup>γ</sup> 1 Tim. ii. 4. 2 Pet. iii. 9.



*the Ends of the Earth*<sup>2</sup>.—Turn ye, turn ye, for I have no Pleasure in the Death of him that dieth, saith the Lord God<sup>a</sup>: and then confirms all by his most sacred and solemn Oath; *As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked*<sup>b</sup>. These Scriptures plainly show, there is nothing but our own Obstinacy and Unbelief that can possibly ruin us.

Oh! that the Lord may bless these Truths to my dear Sister, and all that read them, and cause them to penetrate their Hearts, and raise such Convictions, that they, by Divine Grace, may be enabled to flee to Jesus from the Wrath to come: For fallen Man, by Nature, has neither Will nor Power to return to his Maker; nor can he work out his own Salvation. It is as easy for me to go into the Churchyard, and raise a dead Corpse, or pluck every Star from the Heavens, as to give myself saving Faith, and make myself a true Christian; without the Agency of the Holy Ghost, all that I have or shall say will do you no good, that is, it will not convert your Soul, (the Thing which I most earnestly desire) but if God should bless it to this End, give *him* all the Glory, and let the poor unworthy Author have a Share in your Prayers: I am nothing, and less than nothing;

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<sup>2</sup> Isa. xlv. 22.

<sup>a</sup> Ezek. xviii. 32.

<sup>b</sup> Ezek. xxxiii. 11.

nothing; worse than nothing; by Nature  
unclean, unclean<sup>c</sup>.

Our Strength is perfect Weakness,  
And all we have is Sin;  
Our Hearts are all Uncleaness,  
A Den of Thieves within.

Men have an unspeakable Privilege, by the  
glorious News of a Saviour, in the precious  
Gospel;

<sup>c</sup> Lev. xiii. 45. Is it not surprising to think that rebellious Man, who is fallen from God, and born like the wild Ass's Colt, *Job xi. 12.* can imagine that he has any Goodness in himself, to recommend him to his Maker, when *St Paul*, who was one of the greatest Christians that ever lived, confesseth himself a wretched Man, the Chief of Sinners, *Rom. vii. 24.*—*1 Tim. i. 15.* and put all his Hope and Trust in Jesus Christ for Salvation? And the great evangelical Prophet, *Isaiah*, who has delivered his Sentiments with such Perfection and Beauty, declares, that his own, and his Brethren's Righteousness, was but as filthy Rags, *Isa. lxiv. 6.* and *Job*, that excellent Pattern of Piety and Benevolence, who was so exceedingly favoured by the Almighty, that there was none like him upon Earth, for Uprightness and Perfection, confesses his Vileness, abhors himself, and repents in Dust and Ashes, *Job xlii. 6.*

What greater Truths and Examples can we wish or desire, to mortify the cursed Pride of the Pharisee from our Breasts, and humble us to the greatest Abasement, causing us to confess and lament our Wretchedness, from a Sight and Sense that we are lost and undone Sinners by Nature, and can plead nothing that is acceptable with God, but the Blood and Righteousness of Jesus Christ, for our Acceptance and Salvation?

Gospel; but the Devils have no Hope; Man rejects and refuses the gracious Call, and is his own Destroyer<sup>d</sup>.

There is a Sort of People in the World who think God is all *Mercy*, and these self-deluded Hypocrites, generally, pass by, unnoticed, every other Divine Attribute of Deity; and for this Reason, because they love to indulge themselves in Sin; but the pure and holy God cannot show *Mercy* to any one rational Creature upon Earth, but in a Way that is strictly consistent with his Justice<sup>e</sup>. There cannot be a greater Inconsistency than to collect a few Texts of Scripture, or take a Part of the Bible that suits our Taste and Humour, disregarding the Rest of the sacred Writings; every Man ought to read and study the sacred Volume throughout, and compare Scripture with Scripture, as knowing that he must shortly be tried for an Eternity of Happiness or Misery by its Contents.

There is but one Way that we can have any Hopes of obtaining *Mercy* and Forgiveness from God, which the Scripture directs us to, and that is, by getting an Interest in him, who, alone magnified the Law, and made it honourable, and has satisfied the Justice of God for us, by his own most precious Blood; in whom *Mercy and Truth met together,*

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<sup>d</sup> Prov. i. 24. Isa. lxv. 12.

<sup>e</sup> A God *all* Mercy is a God unjust. Dr YOUNG.

together, Righteousness and Peace kissed each other<sup>f</sup>; even Jesus, the poor Sinner's best Friend, Advocate, and Redeemer.

*God is Love<sup>g</sup>.—His Mercy is great above the Heavens<sup>h</sup>.—And his tender Mercies are over all his Works<sup>i</sup>:* And though it is utterly impossible for one Divine Attribute to act in Opposition to another; yet notwithstanding the Mercy and Goodness of the Lord to them that believe, he is, and ever will be, a consuming Fire to every final Impenitent<sup>k</sup>; for out of *Christ*, God cannot show Mercy<sup>l</sup>. And when I consider his Justice on this Side of the Question, I should not choose to answer any Cavillers, or Gain-sayers, any farther than in the Words of the holy Apostle, *St Paul, Nay, but, O Man, who art thou that repliest against God<sup>m</sup>?*

A Man, who is dangerously ill, may have his Physician prescribe a Medicine, that will, if taken, infallibly cure him, but he is obstinate, and refuseth to take it, hence he is the Cause of his own temporal Death: And it will hold good in Spirituals; for the Language of Man's Heart is, *We will not have this Man to reign over us<sup>n</sup>.—Ye do always resist*

<sup>f</sup> Psalm lxxxv. 10.

<sup>g</sup> 1 John iv. 8.

<sup>h</sup> Psalm cviii. 4.

<sup>i</sup> Psalm cxlv. 9.

<sup>k</sup> God will be justly merciful, and mercifully just, to the utter Confusion of Unbelievers, and the unspeakable Comfort of his own People. *Exod. xx. 5, 6.*

<sup>l</sup> Heb. xii. 29.

<sup>m</sup> Rom. ix. 20.

<sup>n</sup> Luke xix. 14.



*sist the Holy Ghost*°. Man cannot *cure*, but he may *poison* himself. Christ declared that he would have gathered the Children of *Jerusalem* together, as a Hen doth her Chickens under her Wings, but they would not<sup>p</sup>. — God has manured his barren Fig-Trees for many Years, and still they bear no Fruit<sup>q</sup>. — Man hides his Talent in the Earth, and makes no use of it<sup>r</sup>. — It is not the Will of God that One of these little Ones should perish<sup>s</sup>. Therefore, if I have Salvation by Jesus Christ, it is a gracious and free Gift, and all my Thanks and Praise must be to the Giver; and if I have not, I must lay the Blame on myself, and so must every Man that is finally lost: God forbid that we should say, that the Way of the Lord is not equal.

You know, Sister, that the Proverb says, *Speak well of the Bridge that carries you safe over*, and give every one his just Due of Merit<sup>t</sup>; now if the *World* useth such Language to their Benefactors, should not the Children of God declare the Loving-Kindness of the Lord? But how shall I find Words to express myself? He has plucked me as a Brand out of the Fire, and loaded me with Blessings

° Acts vii. 51.

<sup>p</sup> Matt. xxiii. 37.

<sup>q</sup> Luke xiii 7, 8.

<sup>r</sup> Matt. xxv. 25.

<sup>s</sup> Matt. xviii 14.

<sup>t</sup> Merit here refers only to the View of, and respecting our Fellow-Creatures, for in the Sight of God we are utterly destitute of any, and must ever stand self-condemned before him on account of Sin.

ings out of Number ; and assures me, in his sacred Word of Truth, that *he will never leave me, nor forsake me*<sup>u</sup>,—but give me an eternal Crown of Glory<sup>w</sup>. For this unspeakable Grace and Mercy, my Soul praise the Lord, and every Faculty I have, bless his holy Name.—Who can forbear crying out, *Grace, Grace*<sup>x</sup> !

The triumphant Language of God's Servants is, *Although the Fig-Tree shall not blossom, neither shall Fruit be in the Vine ; the Labour of the Olive shall fail, and the Fields shall yield no Meat ; the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls : Yet I will rejoice in the Lord, I will joy in the God of my Salvation*<sup>y</sup>.—*I will greatly rejoice in the Lord, my Soul shall be joyful in my God, for he hath clothed me with the Garments of Salvation ; he hath covered me with the Robe of Righteousness*<sup>z</sup>.—*There is none like unto the God of Jeshurun*<sup>a</sup>.—Therefore praise him in his Name *JAH* ; and rejoice before him<sup>b</sup>.

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<sup>u</sup> Heb. xiii. 5.

<sup>w</sup> Rev. ii 10.

<sup>x</sup> Zech. iv. 7.

<sup>y</sup> Hab. iii. 17, 18.

<sup>z</sup> Isa. lxi. 10.

<sup>a</sup> Deut. xxxiii 26.

<sup>b</sup> Psalm lxviii. 4.

Now methinks my dear Sister begins to be in Love with Religion, as it plainly appears from Scripture, that nothing else can make her truly happy in Time and Eternity ; yet you must know, that *whilst we are at Home in the Body, we are absent from the Lord*, 2 Cor. v. 6.—*For we walk by Faith, and not by Sight*, verse 7.  
And

Man has no Knowledge who is appointed to Salvation, or who is not, any more than he knows how many Days he shall live upon the Earth; it is a secret Thing, and *secret Things belong only to the Lord our God<sup>e</sup>*. Therefore we are to obey our blessed Lord's Command, and declare his glorious Gospel to every Creature<sup>d</sup>. And he that believeth the glad Tidings, and is baptized, shall certainly be saved; and he that continues in his Impenitency and Unbelief, rejecting the Saviour, vainly thinking he has something good in himself to recommend him to God, will as certainly be damned<sup>e</sup>.

God created Man pure and holy, without the least Spot of Sin; and forbad him but one Thing in the World, and that upon the Pain of *eternal Death<sup>f</sup>*; but he soon disobeyed God, and brought a Curse upon himself and all his Posterity; for this Cause, the whole Race of Mankind are condemned to  
a tem-

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And there is no Man blessed with so great a Faith, but he has some Unbelief mixed with it, and cannot *always* rejoice in the Lord; for God hides himself sometimes to make us cry the more earnestly after him. It is necessary that the Sun should sometimes be under a Cloud, in order that the Earth may become cool, to receive the refreshing Showers.

Were we to be always on the Mount, we should be apt to grow proud, and our Souls would not thrive so well; therefore, we must be kept humble at the Foot of the Cross.

<sup>e</sup> Deut. xxix. 29.

<sup>e</sup> Mark xvi. 16.

<sup>d</sup> Mark xvi. 15.

<sup>f</sup> Gen. ii. 17.

a temporal, and, except they repent, to *eternal* Death, by the righteous Judge of Heaven and Earth; for by *Adam's* Fall Death came into the World, and passed on all Men, for that all have sinned; and there would have been no Mercy shown to Rebel-Man, if God had not freely given his own Son in the Promise, who, in the Fulness of Time, took upon him our Nature, and became our Mediator and Surety, to fulfil the Law of God in our Room and Stead<sup>g</sup>.

The first Lesson we are taught in the School of Christ is *Conviction* of Sin<sup>h</sup>. The Lord the Spirit opens the Eyes of our Understanding by Divine Grace, and makes us sensible that we are lost and undone Sinners by Nature. Before we feel Sin, and are led to see the desperate Pollution of our Natures, that we are from Head to Foot nothing but Wounds, Bruises, and putrifying Sores, we will not submit to be saved from our Sins by Christ alone; for the Whole need not a Physician, says our blessed and unerring Teacher<sup>i</sup>. But when Divine Convictions pierce our Hearts, and the Arrows of the Almighty stick fast therein, as it was with *David*<sup>k</sup>, then we shall cry mightily to God Day and Night for Pardon and Peace; we shall be filled with Anguish of Soul, and groan, as St *Paul* does in the seventh Chapter

<sup>g</sup> Isa. xlii. 21.

<sup>i</sup> Matt. ix. 12.

<sup>h</sup> John xvi. 8.

<sup>k</sup> Psalm xxxviii. 3.



ter to the *Romans*, who cried, in the Bitterness of his Soul, *What I hate, that do I.*

You will please to understand, Sister, that the *ceremonial* Law is for ever abrogated;—old Things are past away, and we are to serve in newness of Spirit, and not in the oldness of the Letter<sup>1</sup>. But the moral Law, or Ten Commandments, are to be observed and kept as much as possibly we can<sup>m</sup>: But we must not think to be justified in the Sight of God by our *own* Works<sup>n</sup>, as the greater Part of our Preachers tell us.

Didst thou in Prayer employ the Morning Light,  
In Tears and Groans the Watches of the Night;  
Pass thy whole Life in close Devotion o'er;  
'Tis nothing to the Law, still craving more:

*Gospel Sonnets.*

And it is a Thing greatly to be lamented, that there are but few, very few indeed, that sincerely preach the Truth as it is in Jesus. Now if the Trumpet gives an uncertain Sound, who shall prepare himself for the Battle<sup>o</sup>? They will tell you to do this, and that, and the other you must leave undone; and if your Commissions and Omissions are rather over-balanced by *pious* Acts, then you shall be justified in the Sight of God, and rewarded with everlasting Salvation. What wretched Logic and Sophistry is this! perverting the Truth  
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<sup>1</sup> Rom. vii. 6.

<sup>a</sup> Heb. vii. 19.

<sup>m</sup> Matt. xxii. 37, 39.

<sup>o</sup> 1 Cor. xiv. 8.

to the very utmost ; for if you believe their Doctrine, you are to go to Heaven with a patched-up Righteousness of your own, but of the Devil's contriving : Woe unto them, for they preach not the Gospel<sup>p</sup>. They either mix Faith and Works, or else do not mention the precious Grace of Faith, and the Righteousness of Jesus Christ, which is all our Hope<sup>q</sup>. Jesus Christ's active and passive Obedience is the only Foundation for poor Sinners to build on, in Time and Eternity, neither can there be any other laid<sup>r</sup>.

You are not to regard, Sister, what any mortal Man says, any further than they speak agreeably to the Holy Scriptures ; that sacred Volume, the Bible, ought to be our only Rule and Guide, for it is that Divine Book we shall all shortly be judged by, and shall stand or fall eternally by its Contents : It is expressly declared, by an unerring Teacher, that we are *justified by Faith*<sup>s</sup>, by believing in *God manifest in the Flesh*, and having his Righteousness imputed to us. See the great and glorious Works done by Faith, *Heb. xi.* They *stopped the Mouths of Lions, quenched the Violence of Fire*, and put to flight whole Armies of Men ; *all Things are possible to them that believe*<sup>t</sup>. *Abraham believed in the Lord, and he counted it to him*  
for

<sup>p</sup> 1 Cor. ix. 16.

<sup>r</sup> 1 Cor. iii. 11.

<sup>s</sup> Mark ix. 23.

<sup>q</sup> 1 Tim. i. 1.

<sup>t</sup> Rom. v. 1.

for Righteousness<sup>u</sup>. And if thou canst believe, thou shalt see (by Faith) the Glory of God<sup>w</sup>. There is nothing so valuable as this special Gift of Faith<sup>x</sup>. *This is the Victory that overcometh the World, even our Faith<sup>y</sup>*. For when our Faith is sound, all is safe: Because this precious Grace of Faith<sup>z</sup> unites us to Christ, renews our Hearts and Natures; and by it is communicated to us the perfect Righteousness of GOD-Man as our Justification with God: And we are united to him by Faith, through the Agency of the Holy Ghost, as the Branches are to the Vine. This is true Religion, and there is no other that can save our Souls, except you can produce a new Bible; and this Religion we must have, or perish eternally<sup>a</sup>.

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<sup>u</sup> Gen. xv. 6.

<sup>w</sup> John xi. 40.

<sup>x</sup> Wisd. iii. 14.

<sup>y</sup> 1 John v. 4.

<sup>z</sup> I make no Doubt but the talking so much of Faith, and of believing in Christ, will be called Tautology by a great many Professors; because they think they do already believe, and that their good Works make them complete Christians; but if you examine into, and try their Faith by the Word of God, you will find that they have only an human *speculative* Faith in their Heads, and no Divine Faith in their Hearts; whereas the former will serve only as a Lantern to light them to Hell, (saith one of our first Reformers) for the Devils believe and tremble, *James* ii. 19. and if you do not cry to God to give you a better Faith than the Devils have, you will tremble too, and perish eternally with those accursed Fiends.

<sup>a</sup> John iii. 5. Chap. viii. 24. 2 Peter ii. 4.

I do not doubt but these Lines will make my dear Sister sorrowful, and I humbly pray to God that they may, for we must be made sorrowful *after a godly Manner, for godly Sorrow worketh Repentance to Salvation, not to be repented of; but the Sorrow of the World worketh Death*<sup>b</sup>. We must be made to feel the Power of Sin and Unbelief in us, before we can be made true Christians, or find real Pleasure and Joy in Religion. *Blessed are they that mourn, for they shall be comforted*<sup>c</sup>. — *Thine own Wickedness shall correct thee, and thy Backslidings shall reprove thee; know therefore,*

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<sup>b</sup> *The Sorrow of the World worketh Death, 2 Cor. vii. 10.* When this Text of Scripture has come into my Mind, dear Sister, I cannot but say I have thought of you with no small concern, for I have heard you often complain, what a Deal of Trouble you have, which has no Tendency to benefit the Soul; but to the contrary, it helps forward the Ruin of that precious Jewel. St Paul, when he found a lively Faith and godly Sorrow in the *Corinthians*, greatly rejoiced, because he knew that it was wrought in them by the Divine Spirit, and would end in their eternal Salvation. Sorrow that ariseth from *worldly* Considerations tends greatly to the Soul's Hurt; but *godly* Sorrow, which *worketh* true *Repentance*, is a special Gift of God: This Conflict will end, in God's appointed Time, in Joy and Peace, and prepare the Soul for eternal Felicity in the World to come: But if we have more Sorrow for the Loss of temporal and perishable Goods than for our Sins, and the Salvation of our Souls, it proveth that our Hearts are full of Idols; and this Sorrow *worketh* spiritual and eternal *Death*, both to Body and Soul.

<sup>c</sup> Matt. v. 4.



*fore, and see, that it is an EVIL Thing and BITTER, that thou hast forsaken the Lord thy God, and that my Fear is not in thee, saith the Lord God of Hosts<sup>d</sup>. God kills, and then makes alive<sup>e</sup>. He maketh sore, and bindeth up: He woundeth, and his Hands make whole<sup>f</sup>. He brings his People through the Fire of Affliction<sup>g</sup>. And when He hath proved them, they come forth as Gold<sup>h</sup>.*

If you, Sister, are not enabled, by the Power of Divine Grace, to desire Jesus Christ, and his Salvation, above all Things, you will never come to the *saving* Knowledge of either; nay, it is a Thing impossible, because inconsistent to Scripture as Light is to Darkness; we must hate and forsake all for Jesus Christ, and his Salvation<sup>i</sup>: That is, Christ must have the greatest Love; always the Pre-eminence in our Hearts. The great Apostle, *St Paul*, looked on all the Universe could give as Dross, in comparison of his blessed Master, Jesus Christ<sup>k</sup>. And every one that has his mental Eyes opened with the precious Eye-Salve of Grace<sup>l</sup>, is of the Apostle's Mind. Oh! what a sad Thing it is to be lukewarm and indifferent about

<sup>d</sup> Jer. ii. 19.

<sup>e</sup> Deut. xxxii. 39.

<sup>f</sup> Job v. 18.

<sup>g</sup> Zech. xiii. 9.

<sup>h</sup> Job xxiii. 10.

<sup>i</sup> Luke xiv. 26.

<sup>k</sup> Phil. iii. 8.

<sup>l</sup> Rev. iii. 18.

about Matters of the greatest Moment and Importance; such Professors are so odious to Christ, that he even threatens to spue them out of his Mouth<sup>m</sup>.

Those holy Men, who are set for our Pattern and Imitation, in the sacred Scriptures, declare their Love and Affection in such a Manner, that it is our highest Privilege, as well as Duty, carefully to follow their Example: Read with Attention the following Scriptures, which express their fervent Desires after Jesus Christ: *Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee<sup>n</sup>.—By Night on my Bed I sought him whom my Soul loveth<sup>o</sup>.—As the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O God.—My Soul thirsteth for God, for the living God<sup>p</sup>.—The Desire of our Soul is to thy Name, and to the Remembrance of thee.—With my Soul have I desired thee in the Night; yea, with my Spirit within me will I seek thee early<sup>q</sup>.*

Any Man or Woman, who desires to be faithful to themselves in the great Things of Eternity, may know the State of their Souls, and how they stand God-ward, by these Lines of sacred Writ, because they express the very Breathings of the Children of God,

<sup>m</sup> Rev. iii. 16.

<sup>n</sup> Psalm lxxiii. 25.

<sup>o</sup> Cant. iii. 1.

<sup>p</sup> Psalm xlii. 1, 2.

<sup>q</sup> Isa. xxvi. 8, 9.

God, in all past Ages of the World, and are the same with the Experience of every Saint, at this very Day, in their Degree and Measure; and you may take it for a certain Truth, Sister, he that thinks he has Religion enough to save him, and desires no more, has none at all: You know that the new-born Infant cries, and so it is with the spiritual Child, born of God: And the greatest Believer upon Earth is of the holy Apostle's Mind, and labours to *press toward the Mark, for the Prize of the high Calling of God in Christ Jesus*<sup>r</sup>.

To conclude: I pray and beseech you to take the Advice of our blessed and unerring Teacher, to *search the Scriptures*<sup>s</sup>. The Noble and Great made it their Employ daily<sup>t</sup>. And let me beseech you to copy after them; making the Scriptures your daily Study and Meditation: *Blessed is the People that know the joyful Sound*<sup>u</sup>. — The better you know, the more will you desire to hear it<sup>w</sup>. —  
Dear

<sup>r</sup> Philip iii. 14.<sup>s</sup> John v. 39.<sup>t</sup> Acts xvii. 11.<sup>u</sup> Psalm lxxxix. 15.

<sup>w</sup> It behoves all Parents to teach and instruct their Children in the Doctrine of Original Sin, as displayed in the Fall of *Adam*. Our Church declares, in her *ninth* Article, That every Person born into the World deserveth God's Wrath and Damnation; therefore they ought to labour to convince them that they are lost Sinners by Nature, and cannot do any  
3 2 Thing

Dear Sister, I am well assured, except the Lord accompany these Lines to your Soul with his Divine Blessing, they will be useless and unprofitable to you, for we cannot understand spiritual and heavenly Things, *except it be given us from Heaven<sup>x</sup>*. We are all *by Nature the Children of Wrath<sup>y</sup>*, asleep, and dead in Sin; therefore the Apostle bids us *awake, and Christ will give us Light<sup>z</sup>*. The Lord of his infinite Mercy and Grace raise you from your Death of Sin, to a Life of Righteousness and new Obedience!

I cannot but think you desire the Happiness of your Soul in Time, and Eternity, now be assured there is no other Way to have its Happiness secured, but by getting an Interest in Jesus Christ; you may as well hope to satisfy your Hunger with the Wind, as expect to find solid Comfort and Satisfaction in earthly Possessions; the Things of this World promise us Happiness, but always deceive us; *it is even as when a hungry Man dreameth, and behold, he eateth; but*

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Thing that is good or pleasing to God, till they receive Grace and Power from Jesus Christ. The Tree must be made good before it can produce good Fruit; we cannot gather *Grapes of Thorns, or Figs of Thistles*, Matt. vii. 16.

<sup>x</sup> John iii. 27.

<sup>y</sup> Eph. ii. 3.

<sup>z</sup> Eph. v. 14.



*but he awaketh, and his Soul is empty; or as when a thirsty Man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his Soul hath Appetite*<sup>a</sup>. The wise Man compares Mirth and Jollity to the senseless Noise of Thorns burning and crackling in the Fire, which quickly are consumed into Ashes<sup>b</sup> — *Arise ye, and depart; for this is not your Rest; because it is polluted*<sup>c</sup>. When the rich Man in the Gospel had acquired Abundance of Riches, and promised himself many Years of Happiness, God said unto him, *Thou Fool, this Night thy Soul shall be required of thee*<sup>d</sup>. *The Love of Money is the Root of all Evil*<sup>e</sup>; and avaritious Stomachs can never be satisfied; the Serpent's Seed pants *after the Dust of the Earth*<sup>f</sup>, but Christ's Seed pants after Faith and Holiness.

The Things of this World are Shadows and Trifles, and those only are *truly* rich that have that *Faith that worketh by Love*: Tho' I know that many Men have a Notion, if they can but amass a great Store of Riches, then they shall be undeniably happy; but they are frequently mistaken, not considering that *Riches make themselves Wings, and fly away as an Eagle toward Heaven*<sup>g</sup>. Alas! what are Thousands of Gold and Silver to

B 3

Mortals

<sup>a</sup> Isa xxix. 8.<sup>b</sup> Eccles. vii. 6.<sup>c</sup> Micah ii. 10.<sup>d</sup> Luke xii. 20.<sup>e</sup> 1 Tim. vi. 10. <sup>f</sup> Amos ii. 7. <sup>g</sup> Prov. xxiii. 5.

Mortals that are but of a momentary Existence, and not sure of enjoying them one Minute after another ; I would look upon them with as much Indifference as on the Leaves of the Trees that cover the Surface of the Earth, in the Time of Autumn, when compared with the having Jesus Christ for my Wisdom, my Righteousness, and my All<sup>h</sup>.

I hope, Sister, that you will not misunderstand me, and think that I want you to neglect your *necessary* Business, quite the reverse; but I would have you to mind the One Thing needful, giving it the Preference, both in Time and in your Affections; thus *labour for that Meat which endureth to everlasting Life*<sup>l</sup>. But to teach this to a carnal minded, natural Man, is something like reasoning with a Brute<sup>k</sup>, or to buffet the Air; he will think that you are talking of Riddles and Absurdities: Yea, the Word of Truth declares, *they are Foolishness unto him; neither can he know them, because they are spiritually discerned*<sup>l</sup>.

How absolutely necessary, then, is Jesus Christ to the Soul! Bread and Water, Breath and Life, are not so necessary; *One Thing is needful*<sup>m</sup>, and that One Thing is Jesus Christ: If you miss your Desires in other Things,

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<sup>h</sup> 1 Cor. i. 30. Col. ii. 10.

<sup>i</sup> John vi. 27.

<sup>l</sup> 1 Cor. ii. 14.

<sup>k</sup> Job xi. 12.

<sup>m</sup> Luke x. 42.

Things, you may yet be happy; but if you miss Jesus Christ, you are undone, and that for ever; your precious and immortal Soul must perish eternally.

“ The Support of Commerce, and the Success of Armies, though extremely weighty Affairs, yet, if laid in the Balance against the Salvation of a Soul, are lighter than the downy Feather poised against Talents of Gold: To save a Navy from Shipwreck, or a Kingdom from Slavery, are Deliverances of the most momentous Nature, which the Transactions of Mortality can admit: But, Oh! how they shrink into an inconsiderable Trifle (if their Aspect upon Immortality be forgot) when they are set in Competition with the Delivery of a single Soul from the Anguish and Horrors of a distressed Eternity<sup>n</sup>. ”

*Godliness, with Contentment, is great Gain*<sup>o</sup>. Now if you desire to be rich, seek this Wisdom from above<sup>p</sup>. Imagine to yourself a carnal Man possessed of Mountains of Gold and Silver, and Rocks of Diamonds, and to this, a vast immeasurable Tract of Land, the most fertile and best in the World, bringing in such a Burden every Year that the Owner can scarce get Labourers to reap it, and

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bring

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<sup>n</sup> *Hervey's Contemplations on the Starry Heavens.*

• 1 Tim. vi. 6.

<sup>p</sup> Prov. ii. 4.

bring it into his Barns ; for all this he is worse than a Beggar, in comparison to One that has Jesus Christ for his Friend ; such a One that possesseth him, possesseth all Things ; for *he is Christ's, and Christ is God's*<sup>q</sup>.

Here are *true* Riches described ; and tho' the foolish and ignorant World slight and undervalue Jesus Christ, and his glorious Gospel, he is ten thousand Times more worth seeking after than all the Silver or Gold in the World ; get but his Favour, my dear Sister, and you are made happy for ever ; but if you miss of it, you will be eternally undone ; there is nothing else that can profit you any Thing, at the Hour of Death, and Day of Judgment, but Christ Jesus ; then slight not this precious Pearl, *who is the chiefest amongst ten Thousand, and altogether lovely*<sup>r</sup>.

We must make use of the Means, and labour to believe, for *the Lord will be enquired of, to do it for us*<sup>s</sup>. Ask in the Name of Jesus Christ, nothing doubting<sup>t</sup>. For God has joined the Means and End together : *Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you*<sup>u</sup>. If we ask, seek, and knock in a right Manner, we shall be sure of Success ; *but we must*

<sup>q</sup> 1 Cor. iii. 23.

<sup>r</sup> Cant. v. 10.

<sup>s</sup> Ezek. xxxvi. 37.

<sup>t</sup> Matt xxi. 22.

<sup>u</sup> Matt. vii. 7.



must *ask in Faith*<sup>w</sup>. Prayer, Reading, and Meditation must be diligently attended to ; for if we are not in *earnest*, we shall never receive the Blessing of the Lord ; *a double-minded Man is unstable in all his Ways*. Our blessed Lord makes the Comparison between ungodly Parents and their Offsprings ; for if they *know how to give good Things to their Children, how much more shall our heavenly Father give the Holy Spirit to them that ask him*<sup>x</sup> ? And if we are not relieved at the first, second, or third Time of asking, we must continue our Importunity<sup>y</sup>, and never give over our Suit, till we are relieved ; for the Lord may, for wise and just Reasons, be pleased to make us wait long, yea, even to the latest Hour, before he thinks fit to reveal himself to us : But the sure and infallible Word, which cannot be broken, declares, that those who wait on the Lord *shall not be ashamed*<sup>z</sup>.

A Man, who is obstinate, and refuseth to take any Sustenance, must consequently die ; if the Husbandman will not plough and sow his Land, it is very unreasonable for him to expect a Crop of Corn ; and it may not be amiss to receive Instruction from the Husbandman, for the Attainment of spiritual Blessings : *Sow to yourselves in Righteousness ;*

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reap

<sup>w</sup> James i. 6.

<sup>x</sup> Luke xi. 13.

<sup>y</sup> Luke xi. 8.

<sup>z</sup> Isa. xlix. 23.

*reap in Mercy; break up your fallow Ground; for it is Time to seek the Lord, till he come and rain Righteousness upon you<sup>a</sup>. Strive, wrestle in Prayer; cry mightily to God for Faith in his dear Son; for no Man is crowned, except he strive lawfully<sup>b</sup>; and spiritual Blessings are to be had no other Way, but by the Hand of Faith and Prayer: The Work that is required of us is to believe on him whom the Father hath sent<sup>c</sup>. He that believeth in Jesus Christ, by that Faith which the Scripture requireth, out of his Belly shall flow Rivers of living Water, springing up into everlasting Life<sup>d</sup>.*

*“He that believeth not is condemned already<sup>e</sup>.  
 “ Though ever so civilized or refined in his  
 “ outward Conversation, he lieth under a  
 “ Sentence of Death, and is the Object of  
 “ Divine Wrath, which not only will visit  
 “ him, but abideth on him; so that where-  
 “ ever he may be, whatever he may do, the  
 “ Displeasure of the tremendous JEHOVAH  
 “ hangs over him like a most dreadful Sword,  
 “ which, if he dies in such a Condition, will  
 “ inevitably fall upon him, and cut him in  
 “ Pieces eternally<sup>f</sup>.”*

This Note makes me tremble, to think of the whited Hypocrite, and self-righteous Moralist.

Here

<sup>a</sup> Hosea x. 12.

<sup>b</sup> 2 Tim. ii. 5.

<sup>c</sup> John vi. 29.

<sup>d</sup> John vii. 38. Ch. iv. 14.

<sup>e</sup> John iii. 18.

<sup>f</sup> Hervey's Dialogues, p. 283.

Here I thought, my dear Sister, to have concluded my Letter ; but as it is your Salvation I earnestly desire and pray for, I know not how to leave off, fearing lest some Words should be omitted, which might make it manifest that I have nothing in view in writing to you, but the Salvation of your never-dying, precious, and immortal Soul.

You have heard how God blessed one Sermon of the Apostle *Peter's* ; and it was the Means of converting three Thousand Souls. I want to make you believe that you are a lost and undone Sinner, which in Truth we all are ; and that there is a perfect Saviour, and a full Salvation, freely offered to you in the Gospel. *Jesus Christ came into the World to save Sinners*<sup>g</sup> ; and every one who is truly convinced of his Need of Jesus, will gladly embrace the News and the Saviour too.

Were I possessed of the *moral* Righteousness of all the Saints that ever lived, or shall exist, I would put no Trust in it, in point of Justification before God<sup>h</sup>, no more than I would

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<sup>g</sup> Matt. xv. 24.

<sup>h</sup> Our good Works do not justify us in the Sight of God, either in whole or in part ; for *Job* was the holiest and most upright Man upon Earth, and he declared, *If I justify myself, mine own Mouth will condemn me*, Job ix. 20. and this the following Texts of Scripture very plainly prove, *Rom.* iii. 20, 28. *Chap.* v. 1. *Tit.* iii. 7. *Gal.* ii. 16. *i Cor.* vi. 11. The Moral Law is to be observed as a Rule of Life ; yet when  
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would hope to have my Health and Life supported by the Sustenance that is eaten and received by my Fellow-Creatures. If I had all the Sins laid to my Charge, that have been committed by every Man, since the Creation of the World, and was enabled to believe in our great God and Saviour, they would be no more for him to pardon and forgive, than it would be for a Furnace of

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we have kept its Precepts as much as we can, (in as much as we cannot give it *perfect* Obedience) *we are unprofitable Servants*; we must be dependent on the Righteousness and Blood of Christ alone for Justification; for he will be a whole Saviour, or none at all: Yet we are commanded to make use of every Opportunity to do good Works; *Put them in Mind to be ready to every good Work*, Tit. iii. 1. *In all Things showing thyself a Pattern of good Works*, Tit. ii. 7. *Charge them that are rich in this World, that they do good, that they be rich in good Works*, 1 Tim. vi. 17, 18. Therefore let us daily observe and obey the Word of God, and upon every Occasion be ready to do good Works: Let us feed the Hungry, and clothe the Naked, comfort the Afflicted, and endeavour to reclaim those that are under the Power of Error, for this is our Duty, and it is *good and profitable unto Men*, Tit. iii. 8. *Let your Light so shine before Men, that they may see your good Works, and may be led to glorify your Father which is in Heaven*, Matt. v. 16. As Faith is a hidden Mystery to the World, a *white Stone, which no Man knoweth, save he that receiveth it*, Rev. ii. 17. so the Children of God are known by good Works, as the Tree is by its Fruit. Religion doth not consist only in doing, but in believing what is done; and if true Faith takes place in the Heart, good Works will follow as a necessary Consequence of it, and are as inseparable from it as Light is from the Sun.



of Fire to dry up one single Drop of Water; but if we hope to be saved by the Law, as many poor deceived Souls do, we must keep it *perfectly*, in Thought, Word, and Deed; for if we fail in the *least* Point, we are under the Curse<sup>1</sup>.

I am afraid, Sister, that you have been building on a wrong Foundation; trusting in your Church-going Duties, that is, in Forms and Modes, which, to trust to, in point of Justification, is to trust in a Refuge of Lies; and, if not forsaken in point of Dependance, will prove your eternal Ruin: I would not be understood, that you are to forsake your Church, &c. but to cast off all Dependance on your Duties, and trust in Christ alone for Salvation<sup>k</sup>, who is the *chief Corner-Stone, elect, and precious; he that believeth on him shall not be confounded*<sup>1</sup>.

If we build on the Sand, the Scriptures inform us what will be the unavoidable Consequence; it will involve us in inevitable Ruin; there can be no escaping the fiery Trial, for *every Man's Work shall be tried; the Fire shall prove every Man's Work, of what Sort it is*<sup>m</sup>. But if you build on the Rock, that is, Christ, for Salvation, you shall  
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<sup>1</sup> Gal. iii. 10.

<sup>k</sup> The real Christian works *from*, not *for*, Life, and looks to Christ alone for a God-honouring, law-satisfying, and soul-saving Righteousness.

<sup>1</sup> 1 Pet. iii. 6.

<sup>m</sup> 1 Cor. iii. 13.

never be disappointed, for this Foundation cannot fail <sup>n</sup>.

Blessed be God, I can, in some Measure, tell you the Truth; but I can no more enable you to believe it, than I can make Heaven and Earth pass into their old Chaos, or create a World with a Word; I can as easily stop the Sun in its Course, or alter the Seasons of the Year, as change my own or your Nature: When the Lord is pleased to give any one his Holy Spirit, then will he *be turned into another Man*°. Nothing short of an omnipotent Power can enable a Man to believe.

Talk to many about their Souls and Eternity, and they will tell you, that they hope to be saved, and at the same Time live in open Rebellion against God, breaking his sacred Laws, and committing Sin with Greediness; which makes it evident, that their presumptuous Hopes are built on their own Ignorance, and the Devils Delusions, not on Scripture; for a true Scripture Hope makes a Man hunger and thirst after Jesus Christ, and nothing else will satisfy him; he cries out to be saved, not only from Hell, but from SIN, saying, *Teach me to do thy Will; thy Spirit is good; turn thou me, and I shall be turned; create in me a clean Heart, O God, and renew a right Spirit within me:* These

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<sup>n</sup> Matt. vii. 25.

° 1 Sam. x. 6.

These are true Christian Desires; but the Hypocrite<sup>P</sup> loves his Lusts better than Jesus Christ, and will tell you that there is no Harm in this, that, and the other; so the poor deluded Wretch hopes to get to Heaven,

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<sup>P</sup> I have taken particular Notice, even of too many Professors, that they prefer the Diversion of the Card-Table to reading the Bible, and to religious Duties, which plainly demonstrates, that they have no true Religion at Heart, only a little outward Show and Hypocrisy; *having a Form of Godliness, but denying the Power thereof*, 2 Tim. iii. 5. He is a Hypocrite who feigns to be what he is not; and those Sort of People, you may observe, pray to God only in the Time of Sickness and Danger, when by their Affliction they are driven to it; but show no Love to Prayer, or Delight in God, in the Time of their Health and Prosperity, *Job xxvii. 8, 9, 10.*—Hypocrites also turn the Means of Grace into Poison; and the Way which God has appointed to sanctify others, confirms and hardens them in their Wickedness: And even their Prayers are an Abomination to the Lord, *Prov. xxviii. 9.* And though the Sinner hides his Idols in the Skirts of his Garment, yet God seeth them, and will bring him to Judgment, declaring his Sins to his Face:—*The Wicked shall be turned into Hell, and all the Nations that forget God*, Psalm ix. 17. Though the inattentive Sinner does not think of a God every where present, yet he will find that God's Eye is upon him; for he searcheth the Heart, and trieth the Reins of the Children of Men. God fills Heaven and Earth with his Presence. A hypocritical Sinner may hide his Sin from the Eyes of his Fellow-Mortals, but can never impose upon the all-seeing JEHOVAH: A steadfast Belief of these grand Truths would be highly conducive to frequent and solemn Thoughts of God, as our Inspector and Judge: Our Saviour makes use of it as an Argument against Hypocrisy, *Lukexii. 1, 2, 3.*

ven, with as little Religion as possible<sup>9</sup>; but if his Mind be not changed, he and his Hopes will all perish together<sup>7</sup>.

I am endeavouring to give you, my dear Sister, the Sum and Substance of Religion, in this Letter; but methinks I foresee an Obstacle, which may hinder the Success of all that I have sincerely offered, for the Conviction and Salvation of you, and Mankind in general, and that is a Want of a steady and fixed Persuasion, that Man is an accountable Being, and the Almighty *omnipresent*; that he beholdeth the Sins of all Men, at all Times, and in all Places, and takes an exact Account of them, and their Actions; alas! how many poor self-deluded Souls think they do believe in Jesus Christ, and at the same Time have no more Faith than the Devils, who confessed Jesus Christ to be the Son of God<sup>8</sup>.

I am always filled with Admiration, at that glorious, but mysterious Scripture, in *Psalms* cxxxix. 7, 8. *Whither shall I go from thy Spirit: Or whither shall I flee from thy Presence? If I climb up into Heaven, thou art there; if I go down into Hell, thou art there*

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<sup>9</sup> The real Christian will not be contented with just Religion enough to carry him to Heaven, but will be always aiming at *Perfection* in Holiness, well assured it is most commendable to aim high, though he never hits the Mark, *Philips*. iii. 12.

<sup>7</sup> Job viii. 13.

<sup>8</sup> Matt. viii. 12.



*there also.* God understandeth all our Ways; for *there is not a Word in our Tongue*, nor a Thought in our Heart, that can escape his Notice; for he knoweth them altogether: He views every Creature with one comprehensive Glance<sup>t</sup>. *Light and Darkneſs* to him are both alike; *ſuch Knowledge is too wonderful* and excellent for us; we cannot attain unto it; therefore whatever we ſee in the Scriptures which we cannot comprehend, let us ſilently adore; for we do not, nor can we, in the *preſent State*, underſtand the ten Thouſandth Part of that which ſhall be revealed hereafter.

Our bleſſed Lord told his Diſciples, that he had *many Things to ſay unto them*, but they could not *bear them* then; yet notwithstanding, he would ſend the Spirit to *guide them into all Truth*, neceſſary to Salvation<sup>u</sup>, and they ſhould *know* of theſe Things *hereafter*; we are required to believe that which we cannot comprehend; for, in this Life, *we know but in part, and we prophecy in part; and ſee through a Glaſs darkly*<sup>w</sup>; yet the Way of Salvation is as clear as the Sun, ſhining in his meridian Brightneſs, to thoſe whom Chriſt has made ſpiritual, by anointing their Eyes with the Salve of his Holy Spirit. Man wilfully deſtroyed himſelf<sup>x</sup>. The Lord is abundantly gracious to him, and hath re-  
deemed

<sup>t</sup> 2 Chron. xvi. 9.

<sup>u</sup> John xvi. 12, 13.

<sup>w</sup> 1 Cor. xiii. 9, 12.

<sup>x</sup> Hoſea xiii. 9.

deemed him *without Money and without Price*<sup>y</sup>. *Christ is all*<sup>z</sup>, alas! we are nothing, yea, worse than nothing; and it is as reasonable to suppose, that a Miser will complain of his Chests, for being too full of Gold and Silver, as a Man who knows himself, that is, one truly made sensible of the Vileness of his Nature, will find Fault with the Preacher for exalting the Saviour, and humbling the Sinner; but Man, by Nature, is blind to Spirituals; *They are wise to do evil, but to do good they have no Knowledge*<sup>a</sup>. — *The Ox knoweth his Owner, and the Ass his Master's Crib*<sup>b</sup>; but Man has no Knowledge of God, neither has he any Desire to know him: *The Stork in the Heavens knoweth her appointed Times; and the Turtle, and the Crane, and the Swallow, observe the Time of their Coming; but my People know not the Judgment of the Lord*<sup>c</sup>. And in order to teach Man Wisdom, God sends him to the Beasts of the Earth, *the Fowls of the Air, the Fishes of the Sea*; yea, even to the Earth, which declareth the Omnipotency of God, and sheweth *his Goodness*; whose ever-watchful Providence is toward us Men, and speaketh by the whole Creation<sup>d</sup>. Oh! ye simple Ones, receive Wisdom, for Length of Days is with her, and to be united to her, is to be possessed of Immortality: Wisdom  
created

<sup>y</sup> Isa lii. 3.

<sup>a</sup> Jer. iv. 22.

<sup>c</sup> Jer. viii. 7.

<sup>z</sup> Col. iii. 11.

<sup>b</sup> Isa. i. 3.

<sup>d</sup> Job xii. 7, 8.

created the World, and redeemed it ; *God was in Christ, reconciling the World unto himself* ; for which every Creature is represented as praising him<sup>e</sup>, who is the uncreated Wisdom, and God *over all, blessed for ever.*

*All that will live godly in Christ Jesus shall suffer Persecution<sup>f</sup>* ; and this I have found by woful Experience ; for when the Lord gives a Man Grace to turn to him with all his Heart, all the Powers of Earth and Hell will be in an Uproar against him. Our blessed Lord and Master was *a Man of Sorrows*, and was forely *tempted of the Devil* ; he and his Followers were used with the greatest Barbarity ; they were Gazing-Stocks to the World<sup>g</sup>, and looked upon *as the Filth and Offscouring of all Things<sup>h</sup>*. This brings to my Mind the Saying of the wise Man, that *there is no new Thing under the Sun<sup>i</sup>* : For the Prophets and Apostles were treated with the same Inhumanity and Cruelty as the People of God are at this Day ; they were called Babblers, and accused with turning *the World upside down*, for preaching *Jesus and the Resurrection<sup>k</sup>*. Although St Paul brought the glad Tidings of the glorious Gospel, preaching free Salvation by Jesus to poor lost Sinners, the Jews took him before Gallio, the unjust Judge,

<sup>e</sup> Rev. v. 13.

<sup>g</sup> Heb. x. 33.

<sup>i</sup> Ecclef. i. 9.

<sup>f</sup> 2 Tim. iii. 12.

<sup>h</sup> 1 Cor. iv. 13.

<sup>k</sup> Acts xvii. 6, 18.

Judge, who *cared for none of these Things* (to his Shame be it spoken). We must not think that our Warfare will be over till Death: The Church militant must always be in Arms, to fight against the World, the Flesh, and the Devil: *Suffer* we must in this Life, *that we may be glorified together* with Jesus Christ in another and better World.

I pray and beseech the great I AM, to give us an holy Boldness, and make our Faces like Flint, that we may confess him before Men and Devils, at all Times, when we have an Opportunity, and are called thereto; for he has left the following Scripture for our Observation and Rule: *Whosoever therefore shall be ashamed of me, and of my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels*<sup>1</sup>.

Our blessed Lord's Command is, that *when we are converted*, we should *strengthen* our Brethren<sup>m</sup>; and though my Conversion is not so complete as I could wish, I *hope in* God<sup>n</sup>, and I have his infallible Word of Promise, that he *will never leave me nor forsake me*<sup>o</sup>, but *purely purge away all my Dross, and take away all my Tin*<sup>p</sup>, and make me as pure as the Gold of Ophir<sup>q</sup>.

It

<sup>1</sup> Mark viii. 38.

<sup>n</sup> Psalm xlii. 5.

<sup>p</sup> Isa. i. 25.

<sup>m</sup> Luke xxii. 32.

<sup>o</sup> Heb. xiii. 5.

<sup>q</sup> Isa. xiii. 12.



It is a great Thing to be a Christian, and to have Jehovah Jesus to watch over us Night and Day, and *water* us with his Grace *every Moment*<sup>r</sup>. The Lord is as *the Munitions of Rocks* to guard his People<sup>s</sup>, and a *Wall of Fire round about them*, to keep them from every Enemy<sup>t</sup>.

And now, dear Sister, what can I say more, to excite you to pursue the best Things? I am sure that Jesus Christ is ten Thousand Times more worth your seeking than Silver and Gold; read the eighth Chapter of *Proverbs*, and the twenty-eighth Chapter of *Job*, and there you will see true Riches described to Perfection; for what the *World* calls Riches, deserves not the Name. I believe that the Poor in general are happier than the Rich; for a poor Man, who earns his Bread by the Sweat of his Brow, if he enjoys the Favour of God and Peace in his own Soul, is happier, and a Thousand Times more so, than a Nobleman, who is possessed of fifty or sixty Thousand Pounds *per Annum*, and a Stranger to Divine Truths.

I hope, Sister, that these Considerations will induce you to seek the best Things, and cry mightily to God Day and Night for them: Cry with all your Heart and Soul; cry, as a Man would for Help, who is in Danger of being drowned; this is the Way to gain

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<sup>r</sup> Isa. xxvii. 3.

<sup>t</sup> Zech. ii. 5.

<sup>s</sup> Isa. xxxiii. 16.

gain Christ, who only is true Riches. But, alas ! before People are convinced of Sin, and have their Eyes opened by Divine Grace, to see their lost and undone State by Nature, and the absolute Need of Jesus Christ to save them, it is like offering a Physician to a Man who is in Health; however, we must strive all that we can to convert Sinners from the Error of their Ways. The Apostle says, *preach the Word; be instant in Season, and out of Season; reprove, rebuke*<sup>u</sup>.—St Paul must plant, and Apollos water, and then look up to God for a Blessing, for he only is able to give *the Increase*<sup>w</sup>. The wise Man tells us, *He that winneth Souls is wise*<sup>x</sup>.—*And they that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever*<sup>y</sup>.—*He which converteth the Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a Multitude of Sins*<sup>z</sup>.

The Church has, in all Ages, complained of her small Number<sup>a</sup>. The People of God are compared to a *little Flock of Sheep*<sup>b</sup>, but the Ungodly are like Locusts covering the Face of the Earth. *The whole World lieth in Wickedness*<sup>c</sup>.—*Wide is the Gate, and broad is the Way that leadeth to Destruction,*  
and

<sup>u</sup> 2 Tim. iv. 2.

<sup>x</sup> Prov. xi. 30.

<sup>z</sup> James v. 20.

<sup>b</sup> Luke xii. 32.

<sup>w</sup> 1 Cor. iii. 6.

<sup>y</sup> Dan. xii. 3.

<sup>a</sup> Micah vii. 1, 2.

<sup>c</sup> 1 John v. 19.

and many there be which go in !bereat<sup>d</sup>. I tremble to think what a sad and miserable Condition the World is in ; for, in general, Mankind have no more Thought or Care about their Souls than the Beasts that perish. There is not one in a Thousand who knows any Thing as he ought in Spirituals ; neither is it an easy Task to make them believe that the Grace of Faith apprehends the Righteousness of Christ, and so justifieth ; for they know nothing of God savingly, or themselves.

If I mention religious Matters to them, the Answer that I commonly have is, if I am not saved, what will become of Thousands who are worse than I ? or some such Nonsense as this : *As with the People, so with the Priest ; as with the Servant, so with his Master ; as with the Maid, so with her Mistress, &c.*<sup>e</sup> — *Ye are gone away from mine Ordinances*<sup>f</sup>. — *There is none that understandeth, there is none that seeketh after God*<sup>g</sup>. And many, who make a Profession, are so lukewarm and indifferent, that Jesus Christ threatens to *spue them out of his Mouth*<sup>h</sup>. Let all such read Luke xiii. 24. and tremble : *For many, I say unto you, will seek to enter into the Kingdom of Heaven, and shall not be able*<sup>i</sup>.

I am

<sup>d</sup> Matt. vii. 13.

<sup>f</sup> Mal. iii. 7.

<sup>h</sup> Rev. iii. 16.

<sup>e</sup> Isa. xxiv. 1.

<sup>g</sup> Rom. iii. 11.

<sup>i</sup> Matt. vii. 22, 23.

I am the more pressing on these Points, that I might, if possible, prevent Mistakes, in Matters of an eternal Consequence ; this makes me address you with *Precept upon Precept, Line upon Line, here a little and there a little<sup>k</sup>*. I tell you of the best Things, but the Lord only can enable you to desire them; we shall never have the Blessing till we are enabled to desire it above all Things else: *Blessed are they which do hunger and thirst after Righteousness, for they shall be filled<sup>l</sup>*. I know by the Word of God, my own Experience, and the best Authors, that we must PREFER Jesus Christ and his Salvation above all other Things in the World, or else we shall never, never have him : It is a Truth which cannot be disproved by Men or Devils.

I do not *prophecy smooth Things* to you, Sister, to please your Fancy ; it is the Glory of God, and your own Salvation, that I aim at and pray for: The *Word* of the Lord must be spoke *faithfully*: *What is the Chaff to the Wheat<sup>m</sup>?* A skilful Surgeon will probe and search the Wound to the Bottom, in order to make a firm Cure; and every Physician of Souls ought to proceed in the same Way. Religion is a Thing that is best learned in Affliction, not by eating Sweat-Meats, but *bitter Herbs<sup>n</sup>*.—*When Manasseh was in Affliction, he besought the Lord his God, and humbled*  
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<sup>k</sup> Isa. xxviii. 10.

<sup>l</sup> Matt. v. 6.

<sup>m</sup> Jer. xxiii. 28.

<sup>n</sup> Exod. xii. 8.



*bled himself greatly*<sup>o</sup>. If God corrects us not we are *Bastards and not Sons*<sup>p</sup>. Before the royal Psalmist *was afflicted*, he *went astray*<sup>q</sup>. The divine Chastisements are as necessary to bring us *to the Knowledge of the Truth*, as our daily Bread is to support our Lives. *Blessed is the Man that endureth Temptation*, or is *persecuted for Righteousness Sake*, for *when he is tried, he shall receive the Crown of Life*<sup>r</sup>. It is a most certain Truth, that God breaks the Heart, before he heals it. When our blessed Lord was upon Earth, *he went into the Synagogue, as his Custom was*, and he expounded that Scripture in *Isaiah lxi. 1* applying it to himself, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor; he hath sent me to heal the broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to set at Liberty them that are bound*<sup>s</sup>. Here you may see the Character of those that *Christ Jesus came into the World to save*, drawn in Capitals, which he that runs may read.

The Promises and Threatenings of the HOLY BIBLE speak to you and me, and to every Creature in all Ages; therefore earnestly

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<sup>o</sup> 2 Chron. xxxiii. 12.

<sup>p</sup> Heb. xii. 8. 2 Chron. vi. 9.

<sup>q</sup> Psalm cxix. 67.

<sup>r</sup> James i. 12.

<sup>s</sup> Luke iv. 18.

neſtly pray for the Promiſes to be made good to your Soul, pray with the greateſt Fervour, that the precious Promiſes in *Ezek.* xxxvi. 25, 26, 27. may be realized to you, and then you will be bleſſed indeed.

Dear Siſter, if you do not like this Letter the firſt, ſecond or *third* Time of reading, I hope you will not deſtroy it, but keep it by you, and try it by the infallible Word of God; and what you find in it *ſcriptural*, receive as you would a Cordial from your beloved Phyſician, if you were dangerously ill in Body, and what is contrary thereto, rejeſt with the greateſt Abhorrence<sup>t</sup>.

I have all along endeavoured to direct you how to be happy in Time and Eternity; I have blown my feeble Trumpet, and warned you of your Danger, and if you take not Warning, your *Blood ſhall be upon your own Head*; but I have delivered my Soul<sup>u</sup>. I call Heaven and Earth to record this Day againſt you, that I have ſet before you Life and Death, *Bleſſing and Curſing*<sup>w</sup>; and endeavoured, as far as my Capacity would admit, to give you a few broken Hints: Oh! that the  
Lord

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<sup>t</sup> If the Lord is pleaſed to bleſs this well-meant Letter to any precious and immortal Souls, I am conſcious that I ſhall deſerve no more Thanks for writing it, than the Tool in the Hands of a ſkilful Artificer, for accompliſhing a Piece of Work of ſingular Value; and therefore I earneſtly deſire that God alone may have all the Glory.

<sup>u</sup> *Ezek.* xxxiii. 9.

<sup>w</sup> *Deut.* xxx. 19.

Lord may bless them to your precious and immortal Soul.

Most of the World live in neglect of their Souls and Eternity, and if you are found to be one of this Stamp in *the great and terrible Day*, when *the Sun shall be turned into Darkness, and the Moon into Blood*<sup>x</sup>, you will cry out, in eternal Despair, My Folly has undone me, *for the great Day of his Wrath is come; and who shall be able to stand*<sup>y</sup>? It would have been better for thee never to have been born, than not to be saved at last from eternal Destruction.

These Judgments, Sister, I hope you will escape, by putting on *the Lord Jesus Christ*, and making no Provision for the Flesh, to fulfil the Lusts thereof. Ask for the good old Paths, and walk therein, and you shall find Rest for your Soul<sup>z</sup>. Make the Prophets and Apostles your Study and Delight.

I beg of you, I beseech you with the greatest Earnestness, by all that is serious and important, to pray for seeing Eyes, hearing Ears, and an understanding Heart; for the BIBLE is a sealed Book, before the Lord gives us a spiritual Understanding<sup>a</sup>, and Christ only is able and worthy to open the Seals thereof<sup>b</sup>. And the Advice and Instruction that I give you, I desire to follow myself,

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<sup>x</sup> Joel ii. 31.<sup>y</sup> Rev. vi. 17.<sup>z</sup> Jer. vi. 16.<sup>a</sup> Matt. xiii. 13.<sup>b</sup> Rev. v. 9.

myself, crying mightily to God to *teach me*<sup>c</sup>, and to make his Will known to me, which he has promised to do<sup>d</sup>.

If we are not taught by the Holy Ghost, all the Precepts of Men will never make us good Scholars in Religion, that is, savingly acquainted with it. May a gracious God be your Guide, preserve and keep you, and bless you with the Blessing of *the upper and the nether Springs*<sup>e</sup>. — *And the very God of Peace sanctify you wholly, and fill you with all Joy and Peace in believing*<sup>f</sup>; and I pray God your whole Spirit, and Soul, and Body, be preserved blameless unto the Coming of our Lord Jesus Christ<sup>g</sup>.

Which is, and shall be the daily Prayer of him, who is, in Truth and Sincerity, your loving and affectionate Brother, and most ready Servant in all Things pertaining to the Salvation of your never-dying Soul.

J. R.

<sup>c</sup> Job xxxiv. 32.

<sup>d</sup> John xiv. 26.

<sup>e</sup> Judges i. 15.

<sup>f</sup> Rom. xv. 13.

<sup>g</sup> 1 Thess. v. 23.



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## L E T T E R II.

LONDON, *January 3, 1774.*

DEAR COUSIN,

I Have taken my Pen in Hand, to fulfil my Promise; and may the God of all Wisdom and Grace accompany it to your Heart with his Divine Blessing, and bring you to see your lost and undone State by Nature, as he did the Prodigal in the Gospel, that you may be enabled to repent for your Sin and Folly, and be made a Partaker of his Mercy, Grace, and Favour<sup>h</sup>.

When I was last in your Company I took particular Notice of your Words and Conduct, and have just Reason to believe (without being uncharitable) that you are in the broad Road to Destruction; your Conversation and Proceedings cause me to fear it; *for out of the Abundance of the Heart the Mouth speaketh; and the Tree is known by its Fruit*<sup>i</sup>.

I have a real Esteem for you, therefore shall write with great Plainness and Freedom, not to please your Fancy, nor encourage

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<sup>h</sup> Hosea ii. 23.

<sup>i</sup> Matt. xii. 33, 34.

rage you in Debauchery and Licentiousness, which you plead for, but in order, by God's Blessing, *to open your Eyes, and to turn you from Darknefs to Light, and from the Power of Satan unto God*<sup>k</sup>. I remember you told me, when I endeavoured to give you suitable Reproof for the Follies I then saw predominant in you, that you hoped you were quite safe, if you refrained from *Theft and Murder*; but I must tell you, from the Word of God, that *one Sin* (living and dying in it) without Repentance and Pardon, will as effectually prove the Cause of your Damnation as a Thousand<sup>l</sup>.

With what impious Notions do the most profligate Sinners flatter themselves! It is the Deceit of their own wicked Imaginations; a foolish Heart has deceived them, and has caused them to *believe a Lie*. *Be not deceived; God is not mocked; for whatsoever a Man soweth, that shall he also reap*<sup>m</sup>. The Prophet *Isaiab* tells us of some profane Monsters that are said to make a *Covenant with Death, and an-Agreement with Hell, and Lies their Refuge*<sup>n</sup>. *Though they dig into Hell, thence shall mine Hand take them; though they climb up to Heaven, thence will I bring them down; and though they be hid in the Bottom of the Sea, the Lord will command*  
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<sup>k</sup> Acts xxvi. 18.

<sup>l</sup> James ii. 10. Matt. v. 19.

<sup>m</sup> Gal. vi. 7.

<sup>n</sup> Isa. xxviii. 15.

*the Serpent, and he shall bite them*°. These divine Truths you are wilfully ignorant of; but be assured of it they will be at last put into Execution against you, if you repent not; *Heaven and Earth shall pass away, but the Word of God is stedfast, and liveth and abideth for ever*<sup>p</sup>.

Infidels and Reprobates would fain persuade themselves and others, that there is no such Place as Hell in the World to come; and very little, if any, Punishment for the Wicked, and if there be, it is for those only that are guilty of the *greatest* of Sins, such as Robbery, Murder, &c. But this is a false Suggestion of the Devil; for this terrible Place of Punishment is mentioned in Scripture, Times unnumbered, and in the most awful Language, being described by the most dreadful Things, such as *Fire* and *Brimstone*, and a never-dying Worm, which perpetually gnaws on their Vitals to all Eternity. And not only the open profane Sinner, but also every self-righteous Pharisee, who dies out of Christ, will go to this doleful Place of Torment<sup>q</sup>. They who will not believe this Truth, now, will very soon experience the Reality of it to their endless Confusion, and everlasting Woe: He that shuts his Eyes, and wilfully runs into the Fire, deserves no Pity; Oh take heed of going wilfully blindfold to Hell!

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° Amos ix. 2, 3.    p 1 Pet. i. 23.    q John iii. 18.

You have, to my Knowledge, run great Lengths in outward Profaneness, for which you will not go unpunished; for Sinners *shall have great Pain*<sup>r</sup>. If by God's Grace you do come to Repentance, you will find them no cheap Sins: Oh! the many Achings of Soul, Terrors of Conscience, Tears, and Groans, it will cost you; and if you do not truly repent, what Words can describe that dreadful Place of Punishment, you will be consigned to, *where the Worm dieth not, and the Fire is not quenched*<sup>s</sup>; and *the Smoke of their Torment ascendeth up for ever and ever*<sup>t</sup>.

Neither have you been backward to draw others into the Snare of the Devil, and to help forward their Destruction; as touching myself, you cannot deny, but that you strove all that was in your Power, and at a Time when I was out of Bread, and low in Circumstances; and had I been left to myself, you would have gained your End: But a Man who is supported by the Free-Grace and Spirit of God, cannot finally fall; if the everlasting Arms are underneath him, he standeth firmer than *Mountains of Brass*, for he is founded on the Rock of Ages, even Christ Jesus<sup>u</sup>.

Thou mayest *walk in the Ways of thy Heart, and in the Sight of thine Eyes*; throw the Reins on the Neck of thy Lusts, saying,  
*I shall*

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<sup>r</sup> Ezek. xxx. 16.

<sup>t</sup> Rev. xiv. 11.

<sup>s</sup> Mark ix. 44.

<sup>u</sup> Matt. vii. 25.



*I shall have Peace, though I walk in the Imagination of mine Heart, to add Drunkenness to Thirst<sup>w</sup>.—But know thou, that, for all these Things, God will bring thee into Judgment<sup>x</sup>. Thou mayest as well believe the Sun to be the Cause of Darkness, and that the Fire is not hot, as to suppose that God will give thee Heaven and Glory, if thou dost not repent, and forsake thy Sins now ; there is no Promise made for To-morrow in the Gospel ; therefore, To-day throw down your Arms of Rebellion, while it is called To-day ; there is no Time to delay ; for *thy Soul* may be required of thee, even whilst thine Eyes are looking over these Lines.*

The Devil would have us to believe, and the World thinks, there is no Pleasure in a *religious Life*, but they are wofully mistaken ; for it is the only *true Pleasure* that we can have in this World ; for we are commanded to *rejoice in the Lord<sup>y</sup>* ; and to *glory in the Lord* ; and we must not glory in any Thing else<sup>z</sup>. *Wisdom's Ways are Ways of Pleasantness, and all her Paths are Peace<sup>a</sup>. The Righteous are bold as a Lion*, but the Enemies of the Lord *flee, when no Man pursueth* ; God sends a *Faintness into their Hearts* ; and the *Sound of a shaken Leaf* makes them *flee*, as

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<sup>w</sup> Deut. xxix. 19.<sup>x</sup> Ecclef. xi. 9. 2 Pet. iv. 5, 6.<sup>y</sup> Phil. iv. 4.<sup>z</sup> Jer. ix. 23, 24.<sup>a</sup> Prov. iii. 17.

*from the Sword of the Destroyer, when none pursueth<sup>b</sup>. If any boast that they are not afflicted with temporal Punishments, let such know they may be reserved for ten thousand Times greater hereafter. It is a common Thing for the Wicked to go unpunished in this Life, but God often rebukes and chastens his own Children<sup>c</sup>. When the Workers of Iniquity flourish, it is that they shall be destroyed for ever<sup>d</sup>. The Psalmist was astonished when he saw the Wicked in great Power, and spreading himself like a green Bay Tree<sup>e</sup>; he could not understand the Meaning of it, until he went into the Sanctuary of God, then he understood their End, how God casts them down into Destruction<sup>f</sup>.*

*Righteousness exalteth a Nation, but Sin is the Reproach, Curse and Destruction of whole Kingdoms; this is that accursed Thing, which hath made the most fruitful Lands barren, overthrown the strongest Nations, and hath laid the most flourishing Kingdoms desolate: Vice therefore ought to be as much guarded against as an Army of foreign Enemies; these cannot harm us, unless our Vices make God our Enemy, strengthen the Arms of our Adversaries, and point their Swords against us. Those People who lived*

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<sup>b</sup> Lev. xxvi. 36.

<sup>c</sup> Rev. iii. 19.

<sup>d</sup> Psalm xcii. 7.

<sup>e</sup> Psalm xxxvii. 35.

<sup>f</sup> Psalm lxxiii. 16—18.

ed under the Law were punished for their Crimes; *the Adulterer and Adulteress* were put to Death<sup>g</sup>, and the impudent and libidinous Women were to have their Hands cut off<sup>h</sup>; and it is a great Pity, that they should not have some severe Punishment now, as Examples to others<sup>i</sup>.

What the royal Preacher observed, as he sat at his Window, and afterwards left upon record, is true to this very Day, for Men can scarcely walk the Streets on lawful Business, without being interrupted by lewd Women; who are the Bane of Innocence, Youth, and Inexperience: Oh! that young Men would take warning, and depart from the Tents of those bewitching Harlots, who have brought Thousands to Ruin, both in Body and Soul: *Her House is the Way to Hell, going down to the Chambers of Death<sup>k</sup>.—More bitter than Death is a Woman whose Heart is Snares and Nets, and her Hands as Bands<sup>l</sup>.*

We have an Instance in Scripture of those who have been slain in the very Act of Lewdness<sup>m</sup>; and although many escape such sudden divine Vengeance, yet they are frequently tainted with a loathsome Disease, which

<sup>g</sup> Lev. xx. 10.

<sup>h</sup> Deut. xxv. 12.

<sup>i</sup> It is a great Pity, Prostitution and Adultery are not made *capital* Crimes, for then they would not be so frequently practised.

<sup>k</sup> Prov. vii. 27.

<sup>l</sup> Eccles. vii. 26.

<sup>m</sup> Numb. xxv. 18.

which makes them Spectacles of Wretchedness and Misery, so that they may be justly said to rot above Ground, and die by Inches : And is this such a pleasant Life to live, that it is worth being damned for to all Eternity ? Oh ! that the Resolution of the blessed Hebrew Youth may operate on your Heart, that you may say, with a holy Disdain and Indignation, *How can I do this great Wickedness, and sin against God ?* If you desire the Happiness of your Soul in Time and Eternity, you must “ flee from Sin, as from “ the Face of a Serpent ;” for it will wound you with unspeakable Sorrow, when the numberless Sins that you have committed shall scare you *with Dreams*, and terrify you *with Visions*, and thou mourn at the last, *when thy Flesh and thy Body are consumed*<sup>n</sup>.

It will be a dreadful Thing to have Christ your Enemy, when he comes *in flaming Fire* to judge the World ; for all who reject him *shall be punished with everlasting Destruction*<sup>o</sup>. Therefore I beg you will take good heed to these dreadful, but just Threatenings of God, that follow : *The Wicked shall be turned into Hell, and all the Nations that forget God*<sup>p</sup>. — *Upon the Wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest ; this shall be the Portion of their Cup*<sup>q</sup>. — *Tribulation*  
and

<sup>n</sup> Prov. v. 11.

<sup>p</sup> Psalm ix. 7.

<sup>o</sup> 2 Theff. i. 8, 9.

<sup>q</sup> Psalm xi. 6.



*and Anguish upon every Soul of Man that doeth Evil<sup>r</sup>.—The Angels shall gather the Wicked together, and cast them into a Furnace of Fire; there shall be wailing and gnashing of Teeth<sup>s</sup>.—For their Worm shall not die, neither shall their Fire be quenched, and they shall be an abhorring unto all Flesh<sup>t</sup>, and that to all Eternity<sup>u</sup>.*

*All Drunkards, Whoremongers, Harlots, and Liars, who die in their Sins, shall have their Part in the Lake which burneth with Fire and Brimstone; which is the second Death<sup>w</sup>.—Wo unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink<sup>x</sup>. These are the Truths of God himself, and you will find them so, as sure as you see the Light and Darknes take place at his Command, which I mention as an Emblem to fix these Divine Truths on your Mind; for while the Earth remaineth, Day and Night shall not cease<sup>y</sup>. And if you will but give these Lines a careful and serious reading, you cannot easily forget these infallible Truths, which, if attended to, will soon convince you that it is dangerous to laugh at Religion: Know that the Time is coming, that you will laugh, as the Proverb says, on the other Side of your Mouth, and be like that proud  
and*

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<sup>r</sup> Rom. ii. 9.

<sup>t</sup> Isa. lxvi. 24.

<sup>w</sup> Rev. xxi. 8.

<sup>y</sup> Gen. viii. 22.

<sup>s</sup> Matt. xiii. 41, 42.

<sup>u</sup> Matt. xxv. 46.

<sup>x</sup> Isa. v. 22.

and haughty Monarch, when he saw the *Fingers of a Man's Hand* writing on the *Plaster of the Wall*; your Mind will be altered; your *Countenance changed*; you will tremble, and your *Knees will smite one against another*<sup>z</sup>; yea, the greatest Tyrants of the Earth will lose their Courage, and be as feeble as an Infant : *Kings, rich Men, Captains, and mighty Men*, as well as the Poor and inferior Sort, will hide *themselves in Dens, and in Rocks of the Mountains*, and say to the Mountains, *Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb*<sup>a</sup>. Many will seek to enter into the Kingdom of Heaven, and shall not be able<sup>b</sup>. There are Millions that never seek nor strive at all, but I forewarn you, that you may escape the Danger; the Lord commands me to *rebuke my Brother, and not suffer Sin upon him*<sup>c</sup>, and I must obey; for those who refuse to obey the Voice of the Lord, he will *utterly destroy*<sup>d</sup>. I will neither flatter nor spare you; *curst be he that doeth the Work of the Lord deceitfully*<sup>e</sup>.—He that despised Moses's Law died without Mercy; of how much sorer Punishment will those be thought worthy, who have trodden under Foot the Son of God, and have done despite to the Spirit

<sup>z</sup> Dan. v. 5, 6.

<sup>b</sup> Luke xiii. 23, 24.

<sup>d</sup> Jer. xii. 17.

<sup>a</sup> Rev. vi. 15.

<sup>c</sup> Lev. xix. 17.

<sup>e</sup> Jer. xlviii. 10.

*Spirit of Grace?—How shall we escape, if we neglect so great Salvation<sup>f</sup>?*

But I am afraid that I shall tire your Patience, therefore I will, by the Grace of God, address you with a few Lines of Comfort from sacred Writ, and then conclude: Hear the comfortable Promises of our gracious God: *When the wicked Man turneth away from his Wickedness that he hath committed, and doeth that which is lawful and right, he shall save his Soul alive<sup>g</sup>.*—Come unto me, all ye that labour, and are heavy laden, and I will give you Rest<sup>h</sup>. If you see and experience yourself a lost Sinner, Cousin, there is not a Man upon Earth who has a greater Right to Jesus Christ, and his Salvation; because he came into the World, for this very Purpose, to seek and to save that which was lost<sup>i</sup>. Oh! How doth our gracious and compassionate Redeemer call and invite poor Sinners to him, by the Mouth of that truly evangelical Writer, the Prophet *Isaiab*; read the fifty-fifth Chapter, and you will see that Christ's Love and Tenderneſs is unspeakable; he redoubles his Exhortation, as tho' it grieved him to the very Soul, that Sinners should refuse to be saved: And there are no Sinners so great, but he is able and willing to save them, if they truly repent. I pray  
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<sup>f</sup> Heb. x. 28, 29. Ch. ii. 3.      <sup>g</sup> Ecclef. xviii. 27.

<sup>h</sup> Matt. xi. 28.

<sup>i</sup> Luke xix. 10.

the Lord to enable you to lay hold of Jesus Christ by Faith, for this is the *One Thing needful*.

“ Pure are the Joys above the Sky,  
“ And all the Regions Peace ;  
“ No wanton Lips, nor envious Eye,  
“ Can see or taste the Bliss. -

“ Those holy Gates for ever bar  
“ Pollution, Sin, and Shame ;  
“ None shall obtain Admittance there,  
“ But Followers of the Lamb.

“ He keeps the Father’s Book of Life,  
“ There all their Names are found ;  
“ The Hypocrite in vain shall strive  
“ To tread the heav’nly Ground.”

Dr WATTS.

*I am, with Esteem and Respect,*

*Your loving Cousin and Well-wisher,*

J. R.

P. S. If



P. S. If the Lord is pleased to open your Eyes, to see the Weight and Importance of these Things, you will desire them ten Thousand Times more than Gold or Silver, yea, more than all the Riches that the Universe can give<sup>k</sup>.

Sin is looked on as a light and trifling Thing, (sweet in its Commission) laughed and mocked at by Fools<sup>l</sup>; but when they are brought to their true Senses, *it biteth like a Serpent, and stingeth like an Adder<sup>m</sup>; the Wages of it is Eternal Death<sup>n</sup>. Consider what I say, and the Lord give you Understanding in all Things<sup>o</sup>.*

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<sup>k</sup> Psalm xix. 10.

<sup>m</sup> Prov. xxiii. 32.

<sup>o</sup> 2 Tim. ii. 7.

<sup>l</sup> Prov. xiv. 9.

<sup>n</sup> Rom. vi. 23.

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To PROFESSORS in general<sup>p</sup>.

I HAVE been endeavouring, in a Letter to my Sister and Cousin, as far as the Lord enabled me, to encourage them to strive *for the Faith of the Gospel*; and now let me speak a few Words to Professors in general: Oh! that the Lord would give me Words *sharper than a two-edged Sword*, to pierce through *the Joints and Marrow*, and even to *the Heart* of every nominal Christian who reads these Letters; for it is greatly to be feared, there are a Multitude of this Sort who attend the Gospel, and are only Hearers, *and, for a Show, make long Prayers*, who *shall*, if they repent not of their Hypocrisy, *receive greater Damnation*<sup>q</sup>. They profess the Truth, and possess it not; therefore their outward Court Worship is a solemn Mockery in the Sight of Almighty God, and tends only to the deceiving their own Souls, and the Souls of others; they act the Part of *Judas*, pretending to have great Love for our blessed Master, and yet betray him to Death, and stab him *in the House of his Friends*;

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<sup>p</sup> Professing Religion without possessing the Sweets of it in the Soul, is only Hypocrisy and Delusion.

<sup>q</sup> Luke xx. 47.

*Friends*; and what can they expect for their Hypocrisy and Deceit, but that he (Christ) will order his Servants to take *those*, his *Enemies*, which would not that he should reign over them, and slay them before his Face<sup>r</sup>? And though it is not easy for *Man* to discern the Sheep from the Goats, yet God, who looks on the Heart<sup>s</sup>, sees as much Difference between them, as between Heaven and Hell.

We cannot please God, if we have not that true *Faith*, which worketh by Love; for without that, nothing done by us is acceptable to God; for *whatsoever is not of Faith, is Sin*<sup>t</sup>. If Jesus Christ has not the Pre-eminence in our Hearts, that is, if we do not serve him because we love him, and desire him, above all, to rule in our Hearts, we do but mock him, instead of worshipping him: From which it will plainly appear, that you may be at your Duties Morning, Noon and Night, and pray till your Knees are as hard as the Camels, and if your Prayer be not from a sincere Love to Christ, you will be rejected with, *I never knew you, depart from me, ye Workers of Iniquity*<sup>u</sup>. It is such as you, who bring a Scandal on God's Church and People; for we have not only close Hypocrites, but those who are outwardly profane,

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<sup>r</sup> Luke xix. 27.

<sup>s</sup> 1 Sam. xvi. 17.

<sup>t</sup> Rom. xiv. 23.

<sup>u</sup> Matt. vii. 23. Luke xiii. 27.

fane, who, under a Profession of Christ, are guilty of the blackest Crimes, such as I am ashamed to mention; and some of them, because they would appear fair to the Public, submit themselves to the Ordinance of Baptism: But it is not material whether they are sprinkled with the Hand out of a Bason, or are the Subjects of Immersion; for as the Drops conveyed by the Hand of the Agent, baptizing from the Bason, are not in Number equal to the Sins of the adult Person, and, if they were, could not atone for one Sin; so neither can the Act of Immersion cleanse those who are its Subjects, if they were plunged into the Sea<sup>w</sup>; all this sprinkling and washing would (if the Hearts of the Subjects are not right towards God) but make them fair Hypocrites, that is, painted Devils; for these *Men-made Converts, are two-fold more the Children of Hell, than before*<sup>x</sup>.

Hence it is plain that neither the sprinkling with Water, nor that more precise Act of Immersion, can any ways profit those who are its Subjects. The Minister is nothing, the Water is nothing, the Persons baptized are nothing, if the Testimony of the Spirit be

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<sup>w</sup> Christ has not commanded the particular Quantity of Water, nor the particular Mode in which Baptism is to be administered; but has left every one to judge, examine, act and determine for themselves respecting the Performance of this Ordinance.

<sup>x</sup> Matt. xxiii. 15.



be not with them and in them. But when the Spirit giveth his Testimony, then the Blood of Atonement is applied, and the Conscience of the Penitent is relieved from Guilt, which being removed, a Sense of Pardon and Salvation springs up in his Heart.

Now it is these last mentioned, these sick Souls, these Sons of God, I would attempt to comfort, knowing that they are but just escaped from *Egypt*, having passed the Red-Sea, and entered the Wilderness, and have commenced their militant State : Oh ! my Fellow-Travellers to the promised Land, I would apply every Cordial in the Book of God to your Advantage, and for your Encouragement, and I would cherish and nourish you in the Faith, as a Mother doth her new-born Infant with her Milk ; *one believeth that he may eat all Things, another who is weak eateth Herbs ; let every Man be fully persuaded in his own Mind, and none despise the weak Believer, for God hath received him*<sup>y</sup>. That precious Sentiment, which dropt from the Lips of his late Majesty, is worthy to be written in Letters of Gold ; for he declared, That no Man should be persecuted, for worshipping of God according to his own Conscience.—But the presumptuous Hypocrite, who is *settled on his Lees*,  
I would

I would not spare, he must be drove from his Security by the pure and holy Law ; I would fight him with red-hot Swords, and wound him with all the Fire-Bolts of Hell. —In this Life the Tares are suffered to grow among the Wheat, but, when Time is ended, the Lord of the Harvest will command the Reapers to *gather together first the Tares, and bind them in Bundles, to burn them, and gather the Wheat into his Barn*<sup>z</sup>.

The Hypocrite may perform every outward Ceremony, even to a scrupulous Exactness, and yet have nothing else but the bare Appearance of a Christian<sup>a</sup>; and at the dreadful Midnight Cry, when *the Bridegroom cometh*, then they may say, *Lord, Lord, open unto us*, and mention the great and wonderful Works which they have done in the Name of Christ, in Hopes to get Admittance unto the Marriage-Feast; but they will be rejected for Fools, because they have no Oil in their Lamps; they are destitute of the Grace of the Spirit. But if you seek the Lord with your whole Heart, you shall find him<sup>b</sup>.

It matters not what Church or Sect you belong to, for if you have not true genuine Gospel-Faith in your Heart, you have not  
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<sup>z</sup> Matt. xiii. 30.

<sup>a</sup> As a Shadow has always the *Shape* of the Substance, but nothing more.

<sup>b</sup> Jer. xxix. 13.

set one Foot in the right Way to Heaven, but are as yet Slaves to Sin and Satan. *Uzza* was destroyed for not seeking God in *due Order*<sup>c</sup>. This should make us exceeding careful in this Respect, lest we should share in the same Fate with *Uzza*. We must not have the least Dependence on ourselves, or on any Thing that we do, for Acceptance with God (and Salvation) nor on any human Creature, but have a single Eye to *the Lamb of God*<sup>d</sup>, always looking unto *Jesus*<sup>e</sup> for every Blessing, both spiritual and temporal; for whatsoever we look at, or hope in beside, we shall certainly be disappointed in.

There are but two Sorts of People in the World; and yet People are so prejudiced in Favour of *this* or *that* Denomination, that some will not, upon any account, go into a Church, while others will not enter into a Meeting:—Pray do you think that the Stone or Brick Walls will avail you any Thing? What Difference can it make in hearing a Minister preach, either in a Church or Meeting-House, in a black Coat, or in a black Gown and Cassock, if they both preach the Gospel? Alas! how great a Pity is it, that Persons, in general, are so much prejudiced against the mere *Non-Essentials* of Religion,

as

<sup>c</sup> 1 Chron. xiii. 10. Ch. xv. 13.

<sup>d</sup> John i. 29.

<sup>e</sup> Heb. xii. 2.

as to refuse to hear the Truth as it is revealed in Scripture.

There was such self-deceiving Hypocrites among the People of God in the Prophet *Ezekiel's* Time<sup>f</sup>, who went to the House of God, and sat among his People, and heard the Word of God, and pretended to have much Love for the Preacher, showing it only with their Mouth, but their Heart went after their Covetousness. *Reprobate Silver shall Men call them; because the Lord hath rejected them*<sup>g</sup>: And if you continue in your Impenitency and Unbelief, the Lord will reject you, and you must be *Vessels of Wrath* to all Eternity. Why dost thou talk of God's Laws, and take his Covenant in thy Mouth? whereas thou hatest to be reformed, and has cast the Words of the Lord behind thee<sup>h</sup>. If you do not cease from the Evil of your Doings, your Duties offend God, and it is wearisome for him to bear them<sup>i</sup>. — *The Sacrifice of the Wicked is an Abomination to the Lord*<sup>k</sup>. Your Devotions are so far from being pleasing to God, that he compares them to the killing of a Dog, yea, even to Idolatry and Murder<sup>l</sup>.

Some Professors do pretend to have great Faith, and that they are as happy as their Hearts can desire: These People are vastly  
for

<sup>f</sup> Ezek. xxxiii. 31, 32.

<sup>h</sup> Psalm l. 16, 17.

<sup>k</sup> Prov. xv. 8.

<sup>g</sup> Jer. vi. 30.

<sup>i</sup> Isa. i. 14, 16.

<sup>l</sup> Isa. lxvi. 3.



for high Strains in Religion; but I would have such take care, lest they please themselves with mere Fancy: For if they have not been convinced of Sin, and made sensible of their lost and undone State by Nature, it is as reasonable for them to suppose, that they shall live for ever in the Flesh, as that they believe in Jesus Christ with a true Faith<sup>m</sup>.

*Examine yourselves, whether ye be in the Faith, prove your own selves<sup>n</sup>. For if a Man think himself to be something, when he is nothing, he deceiveth himself<sup>o</sup>. There is a Way which seemeth right unto a Man, but the End thereof are the Ways of Death<sup>p</sup>.* You should never content yourself with any Notions of your own, but always try the State of your Souls by the Holy Scriptures; for it is the greatest Thing in the World to believe aright; — none can make a Man a *Christian*, but he who made the World.

“ Mistaken Souls, that dream of Heav’n,

“ And make their empty Boast

“ Of inward Joys, and Sins forgiv’n,

“ While they are Slaves to Lust.

“ Vain are our Fancies, airy Flights,

“ If Faith be cold and dead;

“ None but a living Pow’r unites

“ To Christ, the living Head.

D

“ ’Tis

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<sup>m</sup> Without true *Conviction* there can be no real Conversion.

<sup>n</sup> 2 Cor. xiii 5. 12. <sup>o</sup> Gal. vi. 3. <sup>p</sup> Prov. xiv. 12.



- “ 'Tis Faith that changes all the Heart;  
 “ 'Tis Faith that works by Love;  
 “ That bids all sinful Joys depart,  
 “ And lifts the Thoughts above.  
  
 “ 'Tis Faith that conquers Earth and Hell,  
 “ By a celestial Pow'r;  
 “ This is the Grace that shall prevail,  
 “ In the decisive Hour.  
  
 “ Faith must obey the Father's Will,  
 “ As well as trust his Grace;  
 “ A pard'ning God is jealous still  
 “ For his own Holiness.”

Dr WATTS.

I would as soon believe a Man, if he was to say, that he could dig my Grave with a Feather, as when he tells me, that he believes with an evangelical Faith, and at the same Time has no Knowledge of Unbelief; it is a Thing impossible, and as inconsistent with, as well as contrary to the Word of God, as Light is to Darkness: For it is the peculiar Work of the blessed Spirit, to convince *the World of Sin, because they believe not in Jesus Christ*<sup>9</sup>.

I was such a Fool myself once, and many Years I imagined, that I did believe in Jesus Christ; I repeated the Apostles Creed, as I thought, with much Zeal and Earnestness, but,

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<sup>9</sup> John xvi. 8, 9.

but, alas ! at the same Time I was telling notorious Lies : But when it pleased the Lord to make me sensible of my Unbelief, I changed my Note, and said, I would *fain* believe in God the Father Almighty ; and I was exceedingly desirous to believe in his dear Son ; and to know, by the Testimony of the Spirit, that the Father, Son, and Holy Ghost, were equal Co-Agents in the Salvation of my Soul ; which Gift of divine Knowledge God has since been pleased to communicate unto my Soul.

I pray the Lord to enable every Professor to take this Advice into serious Consideration : Try the State of your Souls by the Holy Scriptures ; *let us search and try our Ways, and turn to the Lord*, and not drive it off from Day to Day ; for no outward Duties can please him, if he has not the *whole* Heart, without the least Reserve ; we must part with all that we have and are, for this *Pearl of great Price*, yea, our very Lives, if the Lord requires them.

*A few Paragraphs, from various excellent Writers, which I have collected for my own spiritual Improvement and Comfort, may, by God's Blessing, have the like Influence upon the Souls of others, and for that Purpose I beg leave to insert them.*

“ Be the Maladies of thy Soul ever so great, yet there is a Physician that is  
D 2 “ greater,”

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‘ Lam.iii.40.    ‘ Matt.xiii.46. Luke xiv.26,27,33.

“ greater, and who never fails to cure :  
 “ Christ is the all-powerful Physician of  
 “ Souls, to whom nothing is incurable ;  
 “ only thou must patiently suffer thyself to  
 “ be cured ; do not thrust back his Hand,  
 “ when he begins to touch thy Sores, and  
 “ search the Wounds of thy Soul : He well  
 “ knows what he is doing ; do not hinder  
 “ and resist, when it begins to pain ; be not  
 “ so delicate and tender to thy own Heart ;  
 “ but, with a quiet Patience and Resigna-  
 “ tion, endure for a while the Anguish,  
 “ when he cuts and lances ; considering that  
 “ the present Pain makes way for thy future  
 “ Health and Soundness.”

*St AUSTIN's Sentiment.*

“ No Man is righteous, but he that hath  
 “ a true Feeling of his Sins ; neither, except  
 “ he feel them with a true Touch, can he  
 “ else embrace this true Righteousness ; but  
 “ whoever hath this Knowledge, that is,  
 “ through Christ, is so richly forgiven, it  
 “ must needs be that he love God much.”

*The Honey-Comb, on Justification.*

“ Oh ! Christian, if ever God gave thee a  
 “ Sight and a Sense of thy Misery, and  
 “ Danger of thy natural State ; if ever thou  
 “ hast felt the Pangs and Throws of a la-  
 “ bouring and distressed Conscience ; and,  
 “ after all this, tasted the unspeakable Sweet-  
 “ ness of the Peace and Rest that is in Jesus  
 “ Christ, thou wilt rather choose to die ten  
 “ Thousand Deaths, than to forsake Christ,  
 “ and

“ and go back into that unspeakable Con-  
 “ dition.”

*The Rev. Mr FLAVELL's Sentiment.*

“ Desertion works for good, as it makes  
 “ the Saints prize God's Countenance more  
 “ than ever; *Thy Loving-Kindness is better*  
 “ *than Life*<sup>t</sup>; yet the Commonness of this  
 “ Mercy abates the Price of it; — when  
 “ Pearls grew common at *Rome*, they begun  
 “ to be slighted. — God, I believe, has no  
 “ better Way to make us value his Love  
 “ than by withdrawing it a while: If the  
 “ Sun did shine but once in a Year, how  
 “ would it be prized; when the Soul has  
 “ been long benighted with Desertion, Oh!  
 “ how welcome then is the Return of the  
 “ Influence of the blessed Spirit! Nothing  
 “ so joyful as the Return of the Sun of  
 “ Righteousness.”

*The Rev. Mr WATSON's Sentiment.*

“ Would you have Faith, then seek it  
 “ diligently; pray, Oh! pray for it, as for  
 “ your very Lives; cry mightily to God for  
 “ it; pour out your Hearts to God in Pray-  
 “ er for it; pray continually for Faith; *pray*  
 “ *without ceasing*; be importunate with God  
 “ for it; go all Day and all Night panting and  
 “ breathing after it, saying, Oh! that God  
 “ would give me Faith. Go to Jesus also  
 “ for it; cry to him, for he is the Author

D 3

“ as

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<sup>t</sup> Psalm lxiii. 3.

" as well as the Object of it ". *It is the Gift of God* ". Oh! pray earnestly for it.

" The Lord hear my Prayer, and give me  
 " a better Heart; Oh! for a Heart to love  
 " God more, and to hate Sin more; to  
 " walk more evenly with God; Lord, deny  
 " me not such a Heart, whatever thou de-  
 " niest me; give me an Heart to fear thee,  
 " to love thee, to delight in thee, if I beg  
 " Bread in desolate Places, or from Door to  
 " Door."

*The Rev. Mr JOHN BUNYAN's Sentiment.*

" None else can give my Soul Relief,  
 " None else can ease my Moan,  
 " But he whose Absence is my Grief,  
 " All other Joys be gone.  
 " How can I cease from sad Complaints?  
 " How can I be at Rest?  
 " My Mind can never be content  
 " To want my noble Guest.  
 " Drop down, mine Eyes, and never tire,  
 " Cease not on any Terms;  
 " Until I have my Heart's Desire,  
 " My Lord within mine Arms."

*ERSKINE's Gospel Sonnets.*

" Let others stretch their Arms like Seas,  
 " And grasp in all the Shore,  
 " Grant me the Visits of thy Face,  
 " And I desire no more."

*Dr WATTS.*

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" Heb. xii. 2.

" Eph. ii. 8.



“ Dost thou indeed so prize, esteem, and  
 “ value me ? Will nothing but Christ and  
 “ his Love content and satisfy thee ? then,  
 “ as sweet, lovely, and desirable as I am,  
 “ know that I am thine ; take thine own  
 “ Christ into the Arms of thy Faith, this  
 “ Day, and continue in my Love always.”

“ All my Prayers, and Cries, and Groans to  
 “ thee ;

“ Oh ! none but Jesus, none but Christ for  
 “ me.”

“ The receiving of Christ necessarily pre-  
 “ supposes this giving of him : There may  
 “ indeed be a giving, where there is no re-  
 “ ceiving ; for a Gift may be refused : There  
 “ may also be a taking, where there is no  
 “ giving, which is a presumptuous Action,  
 “ without Warrant : But there can be no  
 “ Place for receiving Christ, where there is  
 “ not a giving of him before.”

*Mr BOSTON's Notes, quoted by Mr HERVEY.*

“ All are justified alike ; the *Truth* of  
 “ Faith is justifying, not the Measure : Jus-  
 “ tification therefore is the same in all that  
 “ believe, though their Belief be in different  
 “ Degrees : So once in the Wilderness all  
 “ gathered not Manna in the same Measure,  
 “ yet when all came to measure, they had  
 “ all alike ; none above an Omer, none  
 “ under.”

*Dr LIGHTFOOT, quoted by Mr HERVEY.*

" A feeble Saint  
 " Shall win the Day,  
 " Though Death and Hell  
 " Obstruct the Way."

*Dr WATTS.*

" A Sinner seeking for Heaven and Sal-  
 " vation, I would not compare to an active  
 " Gentleman rising from his Seat, but ra-  
 " ther to a ship-wrecked Mariner, labouring  
 " to gain some Place of Safety: He espies  
 " a large Rock, which rears its Head above  
 " the boisterous Flood, to this he bears away,  
 " and to this he approaches; but whirling  
 " Winds and dashing Waves drive him back  
 " to an unhappy Distance: Exerting all his  
 " Strength, he advances nearer still, and at-  
 " tempts to climb the desirable Eminence,  
 " when a sweeping Surge interposes, and  
 " drenches him in the rolling Deep: By deter-  
 " mined Efforts, he recovers the Space he had  
 " lost; now he fastens on the Cliff, and has  
 " almost escaped the Danger; but there is  
 " such a Numbness in his Limbs, that he  
 " cannot maintain his Hold, and such an  
 " impetuous Swell in the Ocean, that he is  
 " once more dislodged, and plunged afresh  
 " into the raging Billows: What can he do?  
 " His Life, his precious Life is at Stake;  
 " he must renew, still renew, and never inter-  
 " mit his Endeavours; neither let him aban-  
 " don himself to Despair; the Master sees  
 " him amidst all his fruitless Toil; let him  
 " cry

“ cry earnestly, *Lord, save me, I perish*, and  
 “ he who commandeth the Winds and the  
 “ Waves will put forth his beneficent Hand,  
 “ will rescue him from the devouring Sea,  
 “ and *set his Feet upon the Rock*, enabling  
 “ him to *believe to the Salvation of his*  
 “ *Soul*<sup>x</sup>.”

HERVEY'S *Theron and Aspasio*, vol. i. p. 237.

It is now near twenty Years since the Lord was pleased to awaken me out of my Lethargy, and call me by his Grace; I was living in open Rebellion against him, committing Sin with Greediness; making incessant Haste to Destruction, *as the Horse rusheth into the Battle*<sup>y</sup>; but I had many Convictions of Sin, Terrors of Conscience, and Fears that I should go to Hell when I died. Sometimes I wanted to make myself believe *that there was no God*, for I thought if there was, I should be sorely punished for my Sins; but however the atheistical Notion lasted but a very little while, for I began thus to think, Who makes the Thunder and Lightning, and Clouds, and sends the Rain from Heaven? by considering of which, blessed be God, I soon gave over that cursed Notion, and made some Resolutions to be better; but as they were made in my own Strength, I very soon broke them, and got into my  
 D 5 old

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<sup>x</sup> The foregoing Paragraph is a short View of my own Experience.

<sup>y</sup> Jer. viii. 6.

old Way again, and concluded that I must go to Hell; but it gave me some Comfort that I should have Plenty of Company; and when I was used to the Fire, I thought I should be able to bear it; but soon after that, a Spark of Fire falling on my Hand, it pained me prodigiously; which made me conclude, that the Fire of Hell was intolerable, and impossible for me to bear; then I set upon a Reformation again, but it continued but a very short Time; I soon forgot my Vows, and returned to my Folly and Wickedness again, as *the Dog to his Vomit, or the Sow that was washed to her wallowing in the Mire*<sup>z</sup>.

Sometime after this, I heard a Minister preach, who told his Hearers, in the Course of his Sermon, that a real Christian could have no greater Pleasure, than to live a holy Life, and serve his Maker; these Words gave me Encouragement, and I outwardly reformed again, and began to think, that it was true what the Minister said.

The Way and Manner the Lord was pleased to call me was in *Love, by a still small Voice*<sup>a</sup>. One Morning, as soon as I awaked, I found such a Joy, Lightfomeness, and Comfort in my Spirits, as though somewhat of Heaven was brought down into my Soul, and the same, the next Morning; but the  
third

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<sup>z</sup> 2 Pet. ii. 22.

<sup>a</sup> 1 Kings xix. 12.

third Morning, the comfortable Vision was much abated; the two first Mornings I was wonderfully pleased, and even *rejoiced in the Lord*<sup>b</sup>. But, alas! in less than a Year, I had terrible Falls and Backslidings, and began to feel the Bitterness and Horror of Sin in my Soul, and compared it to Poison in my Breast, or Vipers stinging me; however, in general, for about a Week, I had some Comfort, and Hopes of Mercy, and then, about the same Space or Interval of Time, I was in great Distress of Soul, and in fear that I should be eternally lost, and so I continued for many Years.

When a Man is thus made sore by the Hand of God, nothing will comfort him, nor can there be any Rest for him, till the great Physician of Souls applies the Balm of *Gilead* to his conscience: Riches and Honour profit him not; you may as well bring Gold and Silver to a Nobleman racked with the Gout and Stone: The most beautiful rural Elysium in the World, yields no Comfort, no Pleasure, no Peace, nor Satisfaction to his distressed Soul; in a Word, all the Universe can give is, but *Vanity of Vanities*, and like Music to dying Men, or Recreation to the Damned in Hell.

The unawakened carnal Professor may think that Repentance is an easy Thing, and  
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<sup>b</sup> Phil. iv. 10.



to be performed whenever he pleases; these false Notions make him indulge himself in Sin, and take his Pleasure in the Follies and Vanities of the World, under Pretence that he will set about the important Work when he grows older: But those who know, by Experience, what Conviction of Sin and Repentance is, form quite a different Idea of the Matter; they speak and write of it in a different Strain, comparing it even to the Distress of shipwrecked Mariners; for what can be more dreadful than a Ship on Fire, or that hath sprung a Leak at Sea, and no Assistance near? What Distress, Horror and Despair must the Mariners be in! Such Trouble and Anguish many a poor Sinner finds in his own Soul, when he is seeking, in good earnest, Salvation by Jesus Christ; and such Conflicts have I experienced through the Course of many Years; groaning all the Day long, yea, every Breath a Groan.

In this horrible Misery, and unspeakable Groaning, lies all the Difficulty; *then* poor awakened Sinner stick close to the Word, when Despair is nigh, for then thou art that bruised Reed and smoking Flax, which the Prophet *Isaiab* speaks of<sup>c</sup>. God and his Word is true and faithful, not a Jot or Tittle shall fail, or fall to the Ground, but all will be made good to the very uttermost, respecting both the righteous and the wicked<sup>d</sup>.

“ O

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<sup>c</sup> Isa. xlii. 3.

<sup>d</sup> Mark xiii. 31.

“ *O thou afflicted, tossed with Tempests, and*  
 “ *not comforted*, what good Qualifications  
 “ are they that thou wouldest have, that  
 “ thou mayest be encouraged to lay hold on  
 “ Christ for Salvation? It is likely thou  
 “ wilt answer, in the Bitterness of thy Soul:  
 “ O let me have first, Love to God and  
 “ Godliness in my Heart, and Freedom  
 “ from mine hateful Heart-risings against  
 “ him, and his Service: Let me have some  
 “ good Thoughts of God, his Justice, Mercy,  
 “ and Holiness, that I may be able to jus-  
 “ tify him, though he damn me, and that I  
 “ may not be filled with Murmurings, and  
 “ hellish Blasphemies in my Mind against  
 “ him: Let me have some holy reverential  
 “ Fear of God, and not be of a slighting  
 “ heedless Spirit; I would be more hum-  
 “ bled for Sin, loath it, and be ashamed of  
 “ it, and be sorry for it with a *godly Sorrow*,  
 “ not merely because of the Punishment,  
 “ but because it grieveth the Holy Spirit  
 “ of God. I would be able to make a will-  
 “ ing and ingenuous Confession of Sin, and  
 “ pour out my Soul to the Lord, in lively  
 “ affectionate Prayer, for Forgiveness, and  
 “ to praise and glorify him heartily; and  
 “ not be like a lifeless Stone, in the Duty  
 “ of Prayer, as I am: Are these the Things  
 “ thou desirest, O poor distressed Soul? the  
 “ best Reply I can make, for thy speedy  
 “ Comfort, is to inform thee, that these  
 “ Things

“ Things are good, but thy Desires are not  
 “ well-timed ; it is unreasonable for thee to  
 “ expect these holy Qualifications, whilst  
 “ thou art in thy natural State, under the  
 “ Guilt of Sin, and the Apprehension of  
 “ the Wrath of God, before thou hast re-  
 “ ceived the Atonement and spiritual Life,  
 “ that is, by Christ, *through Faith in his*  
 “ *Name* <sup>d</sup>.”

Sometimes I have been within a Hair's-  
 breadth of utter Despair <sup>e</sup>, and thought that  
 I must

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<sup>d</sup> *Marshall's Gospel Mystery*, p. 139.

<sup>e</sup> Lest any of the dear Children of God should be  
 uneasy, because they have not experienced much Hor-  
 ror and Anguish of Soul, and been in a Manner shaken  
 over the Mouth of Hell ; let them consider, that there  
 are no Limits to be set by us, for God's Dealings with  
 his People, either with respect to the Length of Time,  
 or the Severity of the Chastisements they shall suf-  
 fer ; but, in general, the Work of Grace is progres-  
 sive ; some are called with a mild and gentle Voice,  
 and their Conversion wrought in an easy Manner ;  
 others are driven to Mount *Sinai*, and the Thunder-  
 ings and Lightenings of God's Wrath flash Confu-  
 sion in their Consciences, and drive them to the  
 very Gates of Hell and Despair : But the Salvation  
 of those who are dealt with in a milder Manner, and  
 are possessed with the least Grain of true Faith, is as  
 sure ; for as the least Drop of Rain is Rain, and the  
 smallest Particle of Gold is Gold, so the least Grain of  
 Grace given, is Glory begun in the Soul, and he who  
 possesseth it will have the full Fruition of it after  
 Death in the blissful Realms of everlasting Joy.

Grace will compleat, what Grace begins,  
 To save from Sorrows and from Sins ;  
 The Work that Wisdom undertakes,  
 Eternal Mercy ne'er forsakes. Dr WATTS.

I must give up all for lost. When I went to Bed, I used to pray that I might be dead before Morning; and, to my Shame and Sorrow I speak it, how wretchedly did I murmur at the divine Chastisements, wishing that it would please God to give me Peace, or destroy me; I even envied the Stones I trod on, and the Beasts of the Earth, because they were at ease; but I was as miserable as it was possible for one to be out of Hell. A Wretch chained to the Galley, or condemned to the Mines for Life, enjoys a perfect Paradise, when compared with the Torment of *a wounded Spirit*; I tell you by Experience, and woful Experience too, that there is somewhat of Hell, and the gnawing of the Worm that never dies, in the Conviction of Sin, and true Repentance for it.

The Distress and Sorrow is so great, that it can be expressed by none but those who experience it. I thought, if the Lord would be pleased to release me from the domineering Power, the Torment, Plague and Hell of Sin, I cared not where I spent the Remainder of my Life, if it was in a Workhouse, a Prison, or a Dungeon; for either of them would be far better than I deserved. The Horrors of Hell sometimes have been so intolerable in my Conscience, that I have roared like a *Bear bereaved of her Whelps*, or like a mad Bull baited at the Stake; stung with inexpressible



pressible Grief and Anguish. But, blessed be God, there were Intermissions; for sometimes the Lord was pleased to give me a little Faith, then I had a Degree of Hope and Comfort for some Days, and my Distress was abated; but Unbelief soon drove me back to an unhappy Distance, and I was forced into the rolling Deep, full of Despair, among the raging Billows of my blasphemous Thoughts, Lusts and Corruptions; which made me cry out, with an exceeding bitter Cry, *Save me, Lord, or I perish.*

Blessed be God, for enabling me to bear my Sorrow, and for speaking comfortably to me in his sacred Word; for I found great Strength and Consolation in the following Texts of Holy Scripture, *Isa* xlviii. 10. chap. liv. 11. chap. xl. 31. chap. xlix. 15. chap. li. 12, 13. *Luke* iv. 18. *Heb.* xii. 5, 6. *1 Pet.* iv. 12, 13. *Rev.* iii. 19. and *James* i. 2.

*He that feareth the Lord and walketh in Darkness, and hath no Light, let him trust in the Name of the Lord, and stay himself upon his God<sup>f</sup>; and the Consequence is he shall not be ashamed<sup>g</sup>; which, the Lord be praised, I now experience to my great Comfort. It is of the Lord's Mercies that we are not consumed, because his Compassions fail not. They are new every Morning; great is thy Faithfulness. The Lord is my Portion, saith my Soul, therefore*

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<sup>f</sup> *Isa.* l. 10.

<sup>g</sup> *Chap.* xlix. 23.



therefore will I hope in him. The Lord is good unto them that wait for him, to the Soul that seeketh him. It is good that a Man should both hope and quietly wait for the Salvation of the Lord; for the Lord will not cast off for ever. But though he cause Grief, yet will he have Compassion, according to the Multitude of his Mercies. For he doth not afflict willingly, nor grieve the Children of Men<sup>h</sup>. I do not know any Cordial in the Book of God more reviving and comfortable to those that have been made truly sin-sick, and afterwards have, in some Measure, experienced a Cure, than carefully to consider *David's Affliction*, *Job's sore Troubles*, and *St Paul's bitter Groans*, and then they will not think it strange concerning the fiery Trial<sup>i</sup>. For God will try his People, as Gold and Silver is tried in the Furnace: Therefore, the Bible is a Feast for all that are under the afflicting Hand of the Almighty: And it is very necessary, that we should have a Taste of the Gall and Bitterness which is in Sin, in order to make us praise delivering Mercy and forgiving Grace, and to prepare our Souls for that Joy and Peace which passeth all Understanding; and it is certain, that every Child of God experiences more or less of this divine Correction, which is mentioned in the sacred Scriptures, before it is given him to believe in Jesus Christ.

Some

<sup>h</sup> Lam. iii. 19—26, 31, 32, 33.

<sup>i</sup> 1 Pet. iv. 12.

Some People think that *St Paul*, in the seventh Chapter of *Romans*, is not speaking of himself, but of another Man, although, in that very Chapter, he mentions himself above thirty times, by the Words, *I, me, myself*; and indeed every one, who is quickened by the Spirit of the living God, finds something of the Warfare there spoken of, in his own Breast; *for the Flesh lusteth against the Spirit, and the Spirit against the Flesh*. Notwithstanding some People imagine, that they find so much Goodness in themselves as not to acknowledge this Truth, yet I find so much Wickedness in my Heart, that I am constrained to say, with *St Paul*, *O wretched Man that I am!*

I am very sorry to see modern Christians so much divided as they are in their Sentiments; I would humbly hope, there are many dear Children of God of almost every Denomination; for my Part I am of opinion, there is something truly good, in every Christian Sect or Party; but to *them only that love our Lord Jesus Christ in Sincerity*, I would give the right Hand of Fellowship.

I can safely declare, that the Truths contained in the before-mentioned seventh Chapter of the *Romans*, with which the Quotation from Mr *Hervey* agreeth, correspond with what I have experienced in my own Soul, Times without Number. As long as we continue carnal and unconverted, we rest satisfied

tisfied in our natural Estate; while the *strong*  
*Man keepeth his Palace, his Goods are in*  
*Peace; but when a stronger than he shall come*  
 with divine Grace, and touch our Hearts,  
 then the Spirituality of the Law will be set  
 home to our Consciences; then, and not till  
 then, we shall feel the Warfare begin, and  
 all the Powers of Earth and Hell will  
 be in an Uproar against us: When a Man  
 is brought to this Experience, he will then  
 see what a Wretch he is by Nature, and ab-  
 hor himself as the vilest of the Vile; and  
 confess that *all his Righteousnesses are as filthy*  
*Rags*: He is sensible that he is a lost Sinner  
 by Nature, and feels the Plague of his own  
 Heart's Guilt and Unbelief; he directly  
 drops the proud Pharisee's Opinion, *God I*  
*thank thee* for my good Works and Merits;  
 now he prays in the Language of the Publi-  
 can, *God be merciful to me, a Sinner*: Now  
 his Pride is taken down, and he is humbled  
 to the very Dust; Sin has slain him, and  
 made him sensible of the Concupiscence of  
 his Nature; that pure and holy Law, by  
 which he thought to earn Salvation, he now  
 finds a killing Letter, that works Death in  
 him: Now the Man is brought to his true  
 Senses, and puts all his Hope and Trust in  
 him, who *is the End of the Law for Righteous-*  
*ness*; and although he neither loves nor al-  
 lows Sin, he cannot get rid of it; but it  
 plagues him out of measure, and makes him  
 cry

cry out, in the Bitterness of his Soul, *What I bate that do I.*—He sees that *the Law* is pure and *holy*, and his own Nature vile and abominable; so that he has not the least Hopes of Salvation by *the Deeds of the Law*.

When a Man is brought to feel and experience Sin in this Sense, he will hate and abhor it, and be as desirous to be saved from it in this Life as from Hell in the World to come. And notwithstanding this wonderful Conflict and Trouble, he knows that Sin is not imputed to him, which makes him conclude with Thanks and Praise to God, *through Jesus Christ our Lord*, that he serveth God in his new Nature, *but with the old the Law of Sin*.

“ Such, my Friend, so painful, so assidu-  
 “ ous, are frequently the Conflicts of an  
 “ awakened Sinner, before it is given him  
 “ to rest, in peaceful Security, on the Rock  
 “ of Ages, Christ Jesus; of this you may,  
 “ some Time or other, be assured, not only  
 “ from my Lips, but from your own Expe-  
 “ rience <sup>k</sup>.”

Having related some Part of my *own* Experience, I shall now insert a few Paragraphs <sup>1</sup> of the Experience of One, who was an eminent Believer in the Lord Jesus, a  
 Lady

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<sup>k</sup> *Hervey's Theron and Aspasio*, vol. i.

<sup>1</sup> See Mrs Rowe's *Devout Exercises of the Heart*, Sect. 13. entitled, *The Absence of God on Earth*, p. 47. and Sect. 17. entitled, *Seeking after an absent God*, p. 60.



Lady of great and singular Piety, of *Heart*  
as well as *Life*.

“ What is Hell? What is Damnation,  
“ but an Exclusion from thy Presence?  
“ It is the Want of that which gives the  
“ Regions of Darkness all their Horror.  
“ What is Heaven? What is the Satis-  
“ faction of Angels, but the Views of thy  
“ Glory? What, but thy Smiles and Com-  
“ placence, are the Springs of their immor-  
“ tal Transports?

“ Without the Light of thy Countenance,  
“ what Privilege is my Being? What  
“ canst thou thyself give me to countervail  
“ the infinite Loss? Could the Riches, the  
“ empty Glories, and insipid Pleasures of  
“ the World, recompense me for it? Ah!  
“ no. Not all the Variety of the Creation  
“ could satisfy me, while I am deprived of  
“ Thee: Let the ambitious, the licentious,  
“ and covetous, share these Trifles among  
“ themselves; they are no Amusements for  
“ my dejected Thoughts.

“ There was a Time (but ah! that happy  
“ Time is passed, those blissful Minutes  
“ gone) when, with a modest Assurance, I  
“ could call thee, my Father, my Almighty  
“ Friend, my Defence, my Hope, and my  
“ exceeding great Reward: But those  
“ glorious Advantages are lost; those ra-  
“ vishing Prospects withdrawn, and to my  
“ trembling Soul, thou dost no more ap-  
“ pear,



“ pear, but as a consuming Fire, an inac-  
 “ cessible Majesty, my severe Judge, and  
 “ my omnipotent Adversary; and who shall  
 “ deliver me out of thy Hands? Where  
 “ shall I find a Shelter from thy Wrath?  
 “ What Shades can cover me from thy all-  
 “ seeing Eye?—But will the LORD cast off  
 “ for ever? Will he be favourable no  
 “ more? Has God indeed forgotten to be  
 “ gracious? Will he shut out my Prayer  
 “ for ever, and must I never behold my  
 “ Maker? Must I never meet those Smiles  
 “ that fill the heavenly Inhabitants with  
 “ unutterable Joys? Those Smiles, which  
 “ enlighten the celestial Region, and make  
 “ everlasting Day above? In vain then  
 “ have these wretched Eyes beheld the  
 “ Light, in vain am I endued with reason-  
 “ able Faculties and immortal Principles:  
 “ Alas! what will they prove but everlast-  
 “ ing Curses, if I must never see the Face  
 “ of God?

“ I have waited for thee as they that wait  
 “ for the Morning, and thy Returns are  
 “ more welcome than the springing Day-  
 “ light, after the Horrors of a melancholy  
 “ Night; more welcome than Ease to the  
 “ Sick, than Water to the Thirsty, or Rest  
 “ to the weary Traveller. How undone  
 “ was I without thee? In vain, while thou  
 “ wert absent, the World hath tried to en-  
 “ tertain me: All it could offer was like  
 “ Jests

“ Jests to dying Men, or like Recreations  
 “ to the damned Soul. On thy Favour  
 “ alone my Tranquillity depends; deprived  
 “ of that, I should sigh for Happiness in  
 “ the midst of Paradise: Thy Loving-  
 “ kindness is better than Life; and if a  
 “ Taste of thy Love be thus transporting,  
 “ what Extasies shall I know, when I drink  
 “ my Fill of the Streams of Bliss that flow  
 “ from thy Right-hand for ever?”

“ Oh! let not the Lord be angry, and  
 “ I, who am but Dust, will speak. Why  
 “ dost thou withdraw thyself, and suffer  
 “ me to pursue thee in vain? If I am sur-  
 “ rounded with thy Immensity, why am I  
 “ thus insensible of thee? Why do I not  
 “ find thee, if thou art every where present?  
 “ I search thee in the Temple where thou  
 “ hast often met me; there have I seen the  
 “ Traces of thy Majesty and Beauty; but  
 “ those sacred Visions bless my Sight no  
 “ more. I search thee in my secret Retire-  
 “ ments, where I have called upon thy  
 “ Name, and have often heard the Whis-  
 “ pers of thy Voice; that celestial Conver-  
 “ sation hath often reached and enraptured  
 “ my Soul, but I am solaced no more with  
 “ those divine Condescensions; I listen,  
 “ but I hear those gentle Sounds no more;  
 “ I pine and languish, but thou fliest me;  
 “ still I wither in thy Absence, as a droop-  
 “ ing Plant for the reviving Sun.

“ O

" O when wilt thou scatter this melan-  
 " choly Darkneſs ? When ſhall the Sha-  
 " dows flee before thee ? When ſhall the  
 " cheerful Glory of thy Grace dawn upon  
 " my Mind at thy Approach ? I ſhall re-  
 " vive at thy Light ; my vital Spirits will  
 " confeſs thy Preſence ; Grief and Anxiety  
 " will vaniſh before thee, and immortal  
 " Joys ſurround my Soul.

" Where thou art preſent, Heaven and  
 " Happineſs enſue ; Hell and Damnation  
 " fills the Breſt, where thou art abſent.  
 " While God withdraws, I am encompassed  
 " with Darkneſs and Deſpair ; the Sun and  
 " Stars ſhine with an uncomfortable Luſtre ;  
 " the Faces of my Friends grow tireſome ;  
 " the Smiles of Angels would fail to cheer  
 " my languiſhing Spirit : I grow unac-  
 " quainted with Tranquillity ; Peace and  
 " Joy are empty Sounds to me, and Words  
 " without a Meaning.

" Tell me not of Glory and Pleaſure,  
 " there are no ſuch Things without my  
 " God ; while he withdraws, what Delight  
 " can theſe Trifles afford ? All that amuſes  
 " Mankind are but Dreams of Happineſs,  
 " Shades and fantaſtic Appearances : What  
 " Compensation can they make for an In-  
 " finite Good departed ? All Nature can-  
 " not repair my Loſs : Heaven and Earth  
 " would offer their Treasures in vain ; not  
 " all the Kingdoms of this World, nor the  
 " Thrones

“ Thrones of Archangels, could give me  
 “ a Recompense for an absent God.

“ O where can my Grief find Redress?  
 “ whence can I draw Satisfaction, when the  
 “ Fountain of Joy seals up its Streams?  
 “ My Sorrows are hopeless till he return;  
 “ without him my Night will never see a  
 “ Dawn, but extend to everlasting Dark-  
 “ ness: Content and Joy will be eternal  
 “ Strangers to my Breast. Had I all  
 “ Things within the Compass of Creation  
 “ to delight me, his Frowns would blast  
 “ the whole Enjoyment; unreconciled to  
 “ God, my Soul would be for ever at  
 “ Variance with itself.

“ Even now, while I believe, thy Glory  
 “ hid from me, but with a transient Eclipse,  
 “ while I wait for thy Return as for the  
 “ dawning Day, my Soul suffers inexpress-  
 “ sible Agonies at the Delay; the Minutes  
 “ seem to linger, and Days are lengthened  
 “ into Ages: But, Lord, what keener  
 “ Anguish should I feel, did I think thy  
 “ Presence had totally forsaken me; did  
 “ I imagine thy Glory should no more  
 “ arise on my Soul? My Spirits fails at the  
 “ Supposition; I cannot face the dreadful  
 “ Apprehensions of my God for ever gone.  
 “ Is it not Hell in its most horrid Prospect?  
 “ Eternal Darkness, and the undying  
 “ Worm, infinite Ruin, and irreparable  
 “ Damage? Compared to this, what were

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“ all

“ all the Plagues that Earth could threaten,  
 “ or Hell invent? What is Disgrace, and  
 “ Poverty, and Pain? What is all that  
 “ Mortals fear, real or imaginary Evils?  
 “ They are Nothing compared to the Ter-  
 “ rors which the Thought of losing my  
 “ God excites.

“ O Thou who art my boundless Trea-  
 “ sure, my infinite Delight, my All, my  
 “ ineffable Portion, can I part with Thee?  
 “ I may see without Light, and breathe  
 “ without Air, sooner than be blessed with-  
 “ out my God. Happiness, separate from  
 “ thee, were a Contradiction, an Impossi-  
 “ bility, (if I dare speak it) to Omnipot-  
 “ tence itself. I feel a Flame, which the  
 “ most glorious Creation could not satisfy;  
 “ an Emptiness, which nothing but Infi-  
 “ nite Love could fill. I must find thee,  
 “ or weary myself in an eternal Pursuit.  
 “ Nothing shall divert me in the endless  
 “ Search; no Obstacle shall fright me back,  
 “ no Allurement withhold me; Nothing  
 “ shall flatter or relieve my Impatience;  
 “ my Bliss, my Heaven, my All depends  
 “ on the Success. Shew me where thou  
 “ art, O my God, conduct me into thy  
 “ Presence, and let thy Love confine me  
 “ there for ever.”

It is a Matter of no small Grief to me,  
 when I consider how difficult a Thing it is  
 to find a true Christian Friend to accom-  
 pany



pany me in my Pilgrimage; there being many professed, but few *real* Friends; for *the God of this World hath blinded their Minds*, and keeps them fast asleep in his Arms: And if you say any Thing to them, concerning the Salvation of their Souls, they will tell you, that they hope to be saved; and if you ask them in what Chapter or Verse of Scripture they find Comfort, *How readest thou?* they will stare at you, as tho' they saw *the Leprosy rise up in your Forehead*, and directly condemn you for a *Methodist*; for they take little or no Notice of the Scriptures, having no Love to God and his Ways; only they would have a little Religion to cheat the Devil, if it was possible, and get silyly into Heaven<sup>m</sup>: They vote strongly for Justification and Salvation, but not at all for Sanctification; neither do they take the Bible for their Rule and Guide, but act as inconsistently to all common Sense and Reason, as if a Sailor, when he has launched out some Hundred Leagues from Land, should throw overboard, or entirely disregard his Quadrant and Compass, and depend upon his own Judgment to steer the Remainder of his Course to the desired Haven.

D 2

And

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<sup>m</sup> I would refer all such People to *Hervey's Contemplations on the Night*. Also, *Marshall's Gospel Mystery of Sanctification*.

And those who take delight in the Service of God, and desire, with their whole Hearts, to obey his Precepts, and give themselves wholly up to Christ, to be governed by him, and are desirous, that he should be their King to *reign over them*, and save them from Sin as well as from Hell, are censured by the World for melancholy Hypocrites, who would impose too much Strictness on themselves, and take no Pleasure in the World. One damns me for a Fool, another calls me a *Methodist*, and a Third cries out, This Fellow is always talking about Religion, a Thing I know and care nothing about: But is not Religion worth knowing and caring about? It is called by Infinite Wisdom the *One Thing needful*. God has sent his Servants, the Prophets and Apostles, and hath given us *his only begotten Son*, who procured us that divine Revelation, contained in the Scriptures of the Old and New Testament, making known unto us the whole *Counsel of his Will*, and yet little Regard is paid to it: *Do ye thus requite the Lord, O foolish People and unwise?*

There is no Man, who is endued with common Sense, and who makes use of his Reason, but will acknowledge, that the Sun in the Heavens is the most beautiful, glorious, and useful Thing in the Creation; it gives light to our bodily Eyes, by which  
we

we are enabled to do our necessary Business; and prevents us from running into the most imminent Danger, which Darkness would expose us to: It cherisheth the whole Globe of the Earth, so that it brings forth Vegetables of every Kind, for the Food of Man and Beast: It warms and comforts every Animal, yea, every Thing that has Life:— And are not the Holy Scriptures (that precious Book of God) as valuable? Yes, verily they are, and infinitely more so, as they shew us by Faith the Sun of Righteousness, teach us how to rise out of the Ruins of the Fall, and become the Sons of God, and Heirs to an invaluable Crown, that will never fade away: In a Word, they are *a Lamp unto our Feet, and a Light unto our Path*, to direct us in the plain Way to the Kingdom of eternal Glory.

I greatly esteem that old fashioned Book the Bible, although too many People think it not worth their Notice; for it tells me many lovely pleasing Stories of those excellent Men, whom I desire to make my Example. Let us see what Delight they took in the Service of God.—*O how I love thy Law! it is my Meditation all the Day<sup>n</sup>, I love thy Commandments above Gold; yea, above fine Gold<sup>o</sup>, How sweet are thy Words unto my*  
*Taste!*

E 3

<sup>n</sup> Psalm cxix. 97.

• Ver. 127.

*Taste ! yea, sweeter than Honey to my Mouth<sup>p</sup>,  
Thy Words were found, and I did eat them ;  
and thy Word was unto me the Joy and Re-  
joicing of mine Heart<sup>q</sup>. I have esteemed the  
Words of his Mouth more than my necessary  
Food<sup>r</sup>.*

Let us see farther the Commands of  
God, to read and *search the Scriptures<sup>s</sup>*, and  
be diligent in the Means of Grace.—  
*This Book of the Law shall not depart out of  
thy Mouth ; but thou shalt meditate therein  
Day and Night<sup>\*</sup>, that thou mayest observe to  
do*

<sup>p</sup> Psalm cxix. 103.

<sup>q</sup> Jer. xv. 16.

<sup>r</sup> Job xxiii. 12.

<sup>s</sup> John v. 39.

<sup>\*</sup> I should be very sorry to lay a Snare for any Man ;  
therefore, *let him that readeth understand*, and not think  
that these Scriptures, or any other, mean that a man  
should neglect his worldly Calling and necessary Bu-  
siness ; no, they mean that he should mind the Affairs  
of his Soul, the *One Thing needful* ; and also labour with  
his Hands for his daily Bread ; and this would cut  
off all his Connexion with the Follies and Vanities  
of the World ; and we can take no fitter Person than  
the Apostle *Paul* for our Example and Imitation ; for  
he laboured *Night and Day* in the Gospel, 1 *Thess.* ii.  
9. and also for Bread to satisfy Nature, *Acts* xx. 34.  
The established Law of the Court of Heaven is, he  
that will *not work*, *neither should he eat*, 2 *Thess.* iii. 10.  
We should be very careful how we read the Scrip-  
tures, and pray heartily to God, that he would en-  
lighten our Understanding, and teach us the spiritual  
Meaning of them, and not be like an excommuni-  
cated Infidel (whom I took Notice of the other Day,  
in

*do according to all that is written therein<sup>t</sup>. We must cry after Knowledge; and lift up our Voice for Understanding, seek her as Silver, and search for her as for hid Treasures<sup>u</sup>. Thou shalt teach them diligently unto thy Children, and shalt talk of them, when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up. And thou shalt write them upon the Posts of thy House, and on thy Gates<sup>w</sup>. For then thou shalt make thy Way prosperous, and then thou shalt have good Success<sup>x</sup>.*

If the Writings contained in the Law and the Prophets were so worthy of Study  

E 4

Day

in a judicious Author) who read these Words, in *Matt. xxii. 40. Hang all the Law and the Prophets*, and then said, that the Old Testament is now to be utterly condemued and laid aside.

I heard of a Story, or rather a Matter of Fact, some Time ago, of a Woman reading these Words, in *Matt. v. 29, 30. If thy right Eye offend thee, pluck it out, and cast it from thee; and if thy right Hand offend thee, cut it off, and cast it from thee*, who understood the Meaning of this Scripture so very badly (being grossly ignorant in *spiritual* Matters) that she actually endeavoured to cut her Hand off, and really did mangle it in a dreadful Manner, and was obliged to be sent to the Hospital to be cured of her Wounds; not considering, that all those who are willing to part with their Sins, which are as dear to them as their right Hands, or right Eyes, may still retain their *natural* Eyes and Hands.

<sup>t</sup> Josh. i. 8.

<sup>u</sup> Prov. ii. 3, 4.

<sup>w</sup> Deut. vi. 7, 9.

<sup>x</sup> Josh. i. 8.



Day and Night, how much more worthy of our Reading and Regard must the whole Bible be, now the Canon of Scripture is compleated !

Let those Persons, who think a few outward Duties will make them Christians, consider what our Blessed Lord says himself :—*Watch therefore, for ye know neither the Day nor the Hour, wherein the Son of Man cometh<sup>y</sup>. At Even, or at Midnight, or at the Cock-crowing, or in the Morning ; lest, coming suddenly, he find you sleeping : And what I say unto you, I say unto ALL, Watch<sup>z</sup>. Except ye repent, ye shall all likewise perish<sup>a</sup>. Verily, I say unto you, Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven<sup>b</sup>. Verily, Verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God<sup>c</sup>.*

I heartily wish and pray, that the Lord would be pleased to bless these Scriptures to many precious Souls, and make them a Means to sweep away the Refuge of Lies<sup>d</sup>, and of fleeing to the City of Refuge, before the Avenger of Blood overtakes them<sup>e</sup>.

As

<sup>y</sup> Matt. xxv. 13.

<sup>a</sup> Luke xiii. 3.

<sup>c</sup> John iii. 5.

<sup>e</sup> Josh. xx. 9.

<sup>z</sup> Mark xiii. 35—37.

<sup>b</sup> Matt. xviii. 3.

<sup>d</sup> Isa. xxviii. 17.

As Man hath no more Title to the Kingdom of Heaven by Nature than I have to the Crown of *England*, so I have no Hopes of your Salvation, except I can beat you off from your own *supposed* Goodness; I might as well expect that God will translate me into Heaven, without passing *through the Valley of the Shadow of Death*. I apprehend I am by Nature as good as any other Man, yea, I have been restrained from running such great Lengths of outward Wickedness as many do; yet, to tell you the Truth, I have often thought myself to be worse than the very Devil himself\*.

*Adam*, by his Transgression, brought a Curse on himself and all his Posterity; and even the Earth, the very Ground he trod on, was cursed for his Sake; hence learn, Reader, that we must be converted; the spiritual Nativity, which our blessed Lord mentions, must pass upon us, or we cannot be saved; for if we die out of Christ, that is, without being *born again of the Spirit*, there is no Heaven and Salvation for us; no, no more than there is for the Devil, and damned Spirits. The Scriptures mention only Heaven and Hell in the World to come, as the States of separate Souls; and if we *believe not* in Jesus Christ with a saving Faith, we *shall die*

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\* Observe, *restraining* is no part of *saving* Grace.

*in our Sins*<sup>f</sup>. Thou rotten-hearted painted Hypocrite, probably thou mayest say, as one lately said to me, “ *I do not rob or murder any Body* ;” hence you may buoy yourself up with Hopes that you are not so bad as some others ; but it is your own Ignorance that makes you think so ; and if you do not learn better, you will bring yourself into everlasting Perdition. *Ye make clean the Outside of the Vessel*, and indeed it may appear beautiful, *but within ye are full of all Uncleanness*<sup>g</sup>. Even the very vilest *Ravens* and *Wickedness*<sup>h</sup>, and like a *Cage of unclean Birds, full of Deceit*<sup>i</sup>. If you thus reject God’s Way of Salvation, your Damnation will be just, irrecoverable, and eternal. For my Part, I count myself utterly lost and undone by *Nature* ; therefore I gladly accept of God’s appointed Way of Salvation, and desire, with my whole Heart, to be the Subject of Justification and Sanctification, as inseparably united, and wholly to lean on our glorious Surety, and Lawfulfilling Priest, for Justification and compleat Salvation.

For GOD was manifest in the *Flesh*, justified in the *Spirit*, seen of *Angels*, preached unto the *Gentiles*, believed on in the *World*, received up into *Glory*<sup>k</sup>. In very Deed, dwelt  
with

<sup>f</sup> John viii. 24.

<sup>g</sup> Matt. xxiii. 23.

<sup>h</sup> Luke xi. 39.

<sup>i</sup> Jer. v. 27.

<sup>k</sup> 1 Tim. iii. 16.

*with Men on the Earth*<sup>l</sup>. And every one who believes in Jesus Christ *shall be saved, but those who do not believe, shall be damned*<sup>m</sup>: To be a Christian, and know the Mind and Will of God, doth not consist in human Learning; *Peter and John were unlearned and ignorant Men*<sup>n</sup>. But *they had been with Jesus*, and were divinely taught, and made *wise unto Salvation*.

Learning is good in its Place, if rightly used, but if not, it only puffs Men up, blinds their Eyes, and makes them proud. I myself am a Man but of a mean Capacity, and my Gifts are very small, *but I believe, that through the Grace of our Lord Jesus Christ, I shall be saved even as others*<sup>o</sup>. For *God hath chosen the foolish Things of the World to confound the wise; and God hath chosen the weak Things of the World to confound the Things which are mighty; and will bring to nought the Understanding of the Prudent, that no Flesh should glory in his Presence*<sup>p</sup>. God hides his Secrets *from the Wise, the Proud, and Learned, and reveals them unto Babes*<sup>q</sup>. *The way-faring Men, though Fools, shall not err therein*<sup>r</sup>. And if your Pastors do not teach and enforce these scriptural Truths,  
you

<sup>l</sup> 2 Cor. vi. 18.

<sup>m</sup> Mark xvi. 16.

<sup>n</sup> Acts iv. 13.

<sup>o</sup> Acts xv. 11.

<sup>p</sup> 1 Cor. i. 19, 27, 29.

<sup>q</sup> Luke x. 21.

<sup>r</sup> Isa. xxxv. 8.

you have your Bibles, and may read them there yourselves, and put them into Practice: For *the Prophets prophecy smooth Things, Deceits and Lies, in the Name of the Lord<sup>s</sup>; and the People love to have it so<sup>t</sup>.* And even in this our Day, a Minister, who preaches the Gospel, is, by the World, stigmatized for a *Methodist*; and as *the King of Israel said of Micaiah<sup>u</sup>, they hate him, because he doth not prophesy that they shall be saved in their Sins.*

Carnal ignorant Persons have a great Opinion of learned Men, and a very foolish Opinion it is; for a Man may have a very fine Genius, an extraordinary Capacity, so that he may arrive at the highest Degree of human Learning, and write and speak correctly almost every Language in the World; and yet know nothing of spiritual Things, any more than a Child of Ten or Twelve Months old: It is a Mystery, that the Princes of this World know nothing of; *God revealeth his Secrets by his Spirit; for the Things of God knoweth no Man, but by the Spirit of God<sup>w</sup>.*

No human Learning can convince a Man of Sin, open his Eyes, take away the Veil from his Heart, and give him spiritual Discernment to understand the Scriptures.

Learn-

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<sup>s</sup> Isa. xxx. 10.    Jer. xiv. 14.    <sup>t</sup> Jer. v. 31.

<sup>u</sup> 1 Kings xxii. 8.    <sup>w</sup> 1 Cor. ii. 11.



Learning, as I said before, is very good in its Place, and I wish that I had more of it than I have, but it would not make me any better Christian. That Text in the Second of *Peter*, chap. iii. 16. is perverted, when it is explained to have an Allusion to human Learning. The Lord *respecteth not any that are wise of Heart* \*. The Scribes and Pharisees were Men of great Learning, and the greatest Enemies to Jesus Christ and his Gospel, as many are at this Day.—A Man may be regularly educated at the University, go through all the Arts and Sciences, enter into Orders, execute the Office of a Minister, and be preferred to the Title of Doctor of Divinity; and afterwards arrive at the highest Honour and Dignity in the Ministry, even to that of *Right Reverend Father in God Lord Archbishop*, yet all this will avail him nothing; for if the Grace of God has not touched his Heart, he is a Novice in Spirituals. The greatest Philosopher in the World, unregenerated, comes under this Character. The Word of God proves and confirms this Truth †, and all the Men in the World cannot confute it.

When the Disciples of the Lord healed the impotent Man, by the Power of Jesus, whom the Jews had cruelly crucified, the Priests threatened, *and commanded them not*  
to

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\* Job xxxvii. 24.

† 1 Cor. ii. 14.

*to speak at all, nor teach in the Name of Jesus<sup>z</sup>; and thus the World hateth to have Jesus exalted, and themselves abased; but a faithful Minister will answer, with Peter and John, and say, Whether it be right in the Sight of God to hearken unto you more than unto God, judge ye<sup>a</sup>. The good Shepherds will not cease to preach Jesus, and feed the Flock of God; and God has severely threatened them that do not feed them: Thus saith the Lord God unto the Shepherds; Wo be to the Shepherds of Israel that do feed themselves; should not the Shepherds feed the Flocks? Ye eat the Fat, and ye clothe you with the Wool, ye kill them that are fed; but ye feed not the Flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with Force and with Cruelty have ye ruled them<sup>b</sup>. These Words, which the Holy Ghost spoke by the Mouth of the Prophet, are a just Charge, a true Representation of the greater Part of those who call themselves Ministers of the Gospel, at this Day. They are Hirelings, and not Shepherds, and care not for the Flock; the Wolf of Hell may devour them, if they themselves get but the Fleece.*

As

<sup>z</sup> Acts iv. 17, 18.

<sup>a</sup> Ver. 19.

<sup>b</sup> Ezek, xxxiv, 2—4.

As we have a plentiful Harvest, let us earnestly *pray to the Lord of the Harvest, that he would send Abundance of faithful Labourers into his Harvest*; for it is dreadful to think, what a sad Account these Intruders will have to give to *the righteous Judge of Quick and Dead.*

I would heartily recommend to every Man, who takes upon himself the Office of a Minister, that excellent and incomparable Book, the Reverend Dr *Martin Luther's* Commentary on St *Paul's* Epistle to the *Galatians.* *Martin Luther*, that great Divine, and Champion for Christ, and his Truths, opposed the whole Roman Empire, and preached against their licentious Indulgences, and cursed Practices; he bid defiance to the Pope, and all his Rabble; in short, he feared neither Men nor Devils; but stood up for the Truths of the glorious Gospel of the blessed God, although the Enemies were numberless who opposed him; he knew in *whom he had believed*, and depended on the Divine Faithfulness; hence he gloried in *Persecution*, giving his Followers Encouragement, from the divine and infallible Word, which assureth us, that those who trust in God *shall never be confounded: God is our Refuge and Strength, a very present Help in Time of Trouble; therefore will we not fear, though the Earth be removed, and though*

*though the Mountains be carried into the Midst of the Sea; though the Waters thereof roar, and be troubled; though the Mountains shake with the Swelling thereof*<sup>c</sup>. He was sensible, by believing, if the Devil played his whole Artillery on him, it was out of his Power to hurt him, except God permitted it. (A Tyrant, who was an Emperor, swore, that he would ride up to his Horse's Spurs in *Lutheran* Blood; but he died a Spectacle of Divine Vengeance, with his Blood streaming out of the Pores of his Body.)

*Luther* had such a passionate Love for the Bible, that he declared, he would not take a King's Ransom for one Leaf of it. I do not say, that he is an infallible Author, but, in general, his Book contains as sound Divinity as any in the World; there you may see Law and Gospel in their proper Places illustrated and set forth in a glorious and clear Light. The late eminent and faithful Minister of Jesus Christ, the Reverend Mr *John Bunyan*, recommended it next to the Bible. I will quote a Passage of it, for I have often read it with Pleasure and Delight.

“ The Use of the Law, saith *Luther*, is  
 “ divine and spiritual, which is (as *Paul*  
 “ saith) to increase Transgressions; that is  
 “ to

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<sup>c</sup> Psalm xlvii, 1—3.

“ to say, to reveal unto a Man his Sin, his  
 “ Blindness, his Misery, his Impiety, Ig-  
 “ norance, Hatred and Contempt of God,  
 “ Death, Hell, the Judgment and deserved  
 “ Wrath of God. Of this Use the Apostle  
 “ intreateth notably in the Seventh to the  
 “ *Romans*. This is altogether unknown to  
 “ Hypocrites, to the Popish Sophisters and  
 “ School-Divines, and to all that walk in  
 “ the Opinion of the Righteousness of the  
 “ Law, or of their own Righteousness:  
 “ But to the End that God might bridle  
 “ and beat down this Monster, and this mad  
 “ Beast (I mean the Presumption of Man’s  
 “ Righteousness and Religion) which na-  
 “ turally maketh Men proud, and puffeth  
 “ them up, in such Sort, that they think  
 “ themselves thereby to please God highly;  
 “ it behoveth him to send some *Hercules*,  
 “ which might set upon this Monster, with  
 “ all Force and Courage, to overthrow  
 “ him, and utterly to destroy him; that is  
 “ to say, he was constrained to give a Law  
 “ in Mount *Sinai*, with so great Majesty,  
 “ and with so terrible a Show, that the  
 “ whole Multitude was astonished <sup>d</sup>.

“ This, as it is the proper and the prin-  
 “ cipal Use of the Law, so is it very profi-  
 “ table, and also most necessary. For if  
 “ any be not a Murderer, an Adulterer, a  
 “ Thief,

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<sup>d</sup> Exodus, Chapters xix. and xx.



“ Thief, and outwardly refrain from Sin,  
 “ as the Pharisee did, which is mentioned  
 “ in the Gospel, he would swear (because  
 “ he is possessed with the Devil) that he is  
 “ righteous, and therefore he conceiveth an  
 “ Opinion of Righteousness, and presum-  
 “ eth of his good Works and Merits: Such  
 “ a one God cannot otherwise mollify and  
 “ humble, that he may acknowledge his  
 “ Misery and Damnation, but by the Law:  
 “ For that is the Hammer of Death, the  
 “ Thundering of Hell, and Lightning of  
 “ God’s Wrath, that beateth to Powder  
 “ the obstinate and senseless Hypocrites.  
 “ Wherefore this is the proper and true  
 “ Use of the Law, by Lightning, by Tem-  
 “ pest, and by the Sound of the Trumpet  
 “ (as in Mount *Sinai*) to terrify, and by  
 “ Thundering, to beat down and rent in  
 “ Pieces that Beast, which is called the  
 “ Opinion of Righteousness. Therefore  
 “ saith God, by *Jeremiah* the Prophet, *Is*  
 “ *not my Word like a Hammer that breaketh*  
 “ *the Rock in Pieces*°? For as long as the  
 “ Opinion of Righteousness abideth in Man,  
 “ so long there abideth also in him incompre-  
 “ hensible Pride, Presumption, Security, Ha-  
 “ tred of God, Contempt of his Grace and  
 “ Mercy, Ignorance of the Promises and of  
 “ Christ. The Preaching of free Remis-  
 “ sion

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° Jer. xxiii. 29.

“ sion of Sins, through Christ, cannot en-  
 “ ter into the Heart of such a one, neither  
 “ can he feel any Taste or Savour thereof :  
 “ For that mighty Rock and adamant Wall,  
 “ to wit, the Opinion of Righteousness,  
 “ wherewith the Heart is environed, doth  
 “ resist it.

“ As therefore the Opinion of Righte-  
 “ ousness is a great and an horrible Mon-  
 “ ster, a rebellious, obstinate, and stiff-neck-  
 “ ed Beast, so, for the destroying and over-  
 “ throwing thereof, God hath need of a  
 “ mighty Hammer, that is to say, the Law,  
 “ which then is in its proper Use and Of-  
 “ fice, when it accuseth and revealeth Sin  
 “ after this Sort : Behold, thou hast trans-  
 “ gressed all the Commandments of God,  
 “ &c. and so it striketh a Terror into the  
 “ Conscience ; so that it feeleth God to be  
 “ offended and angry indeed, and itself to  
 “ be guilty of eternal Death. Here the  
 “ poor afflicted Sinner feeleth the intole-  
 “ rable Burden of the Law, and is beaten  
 “ down, even to Desperation ; so that now,  
 “ being oppressed with great Anguish and  
 “ Terror, he desireth Death, or else seeketh  
 “ to destroy himself. Wherefore the Law  
 “ is that Hammer, that Fire, that mighty  
 “ strong Wind, and that terrible Earth-  
 “ quake, renting the Mountains, and break-  
 “ ing the Rocks<sup>f</sup>, that is to say, the proud  
 “ and

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<sup>f</sup> 1 Kings xix, 11—13.

“ and obstinate Hypocrites. *Elijah*, not  
 “ being able to abide these Terrors of the  
 “ Law, which by these Things are signi-  
 “ fied, covered his Face with his Mantle:  
 “ Notwithstanding, when the Tempest  
 “ ceased, of which he was a Beholder,  
 “ there came a soft and a gracious Wind,  
 “ in the which the Lord was: But it be-  
 “ haved, that the Tempest of Fire, of  
 “ Wind, and the Earthquake, should pass,  
 “ before the Lord should reveal himself in  
 “ that gracious Wind.

“ This terrible Show and Majesty, where-  
 “ in God gave his Law on Mount *Sinai*,  
 “ did represent the Use of the Law. There  
 “ was in the People of *Israel*, which came  
 “ out of *Egypt*, a singular Holiness: They  
 “ gloried, and said, We are the People of  
 “ God, we will do all those Things which  
 “ the Lord our God hath commanded.  
 “ Moreover, *Moses* did sanctify the People,  
 “ and bad them wash their Garments, re-  
 “ frain from their Wives, and prepare  
 “ themselves against the Third Day: There  
 “ was not one of them, but he was full of  
 “ Holiness: The Third Day, *Moses* bring-  
 “ eth the People out of their Tents to the  
 “ Mountain, into the Sight of the Lord,  
 “ that they might hear his Voice: What  
 “ followed then? When the Children of  
 “ *Israel*

“ *Israel* did behold the horrible Sight of the  
 “ Mount smoaking and burning, the black  
 “ Clouds, and the Lightnings flashing up  
 “ and down in this horrible Darknes, and  
 “ heard the Sound of the Trumpet blow-  
 “ ing long, and waxing louder and louder;  
 “ and moreover, when they heard the  
 “ Thunderings and Lightnings, they were  
 “ afraid, and, standing afar off, they said  
 “ unto *Moses*, We will do all Things wil-  
 “ lingly, so that the Lord speak not unto  
 “ us, lest that we die, and this great Fire  
 “ consume us: Teach thou us, and we will  
 “ hearken unto thee<sup>h</sup>, I pray you, what  
 “ did their purifying, their Holiness, their  
 “ white Garments, and refraining from  
 “ their Wives profit them? Nothing at all:  
 “ There was not one of them that could  
 “ abide this Presence of the Lord, in his  
 “ Majesty and Glory; but all, being amaz-  
 “ ed and shaken with Terror, fled back, as  
 “ if they had been driven by the Devil:  
 “ For God is a consuming Fire, in whose  
 “ Sight no Flesh is able to stand<sup>i</sup>. So  
 “ when *the* Thundering, Lightning, Fire,  
 “ and *the* Hammer, which breaketh in  
 “ Pieces the Rocks, that is to say, the Law  
 “ of God, cometh suddenly upon *us*, reveal-  
 “ ing unto *us our* Sin, the Wrath and Judg-  
 “ ment of God, then the self-same Thing  
 “ happeneth

<sup>h</sup> Exod. xx. 19. Deut. v. 25—27.

<sup>i</sup> Ch. iv. 24.

“ happeneth unto *us*, at *this Day*, which  
 “ happened to the Jews standing at the  
 “ Foot of Mount *Sinai*.

“ *For the Law* is a Glass, that sheweth  
 “ unto a Man, that he is a Sinner, guilty  
 “ of Death, and worthy of God’s everlast-  
 “ ing Wrath and Indignation: *It is a Mi-*  
 “ *nister of God*, that *preacheth* the Way un-  
 “ to Grace; for God is the God of the  
 “ Humble, the Miserable, the Afflicted,  
 “ the Oppressed, and the Desperate, and of  
 “ those that are brought even to Nothing:  
 “ and his Nature is to exalt the Humble,  
 “ to feed the Hungry, to give Sight to the  
 “ Blind, to comfort the Miserable, the  
 “ Afflicted, the Bruised and Broken-hearted;  
 “ to justify Sinners, to quicken the Dead,  
 “ and to save the very Desperate and *self-*  
 “ *condemned Sinner*; for he is an Almighty  
 “ Creator, making all Things of Nothing.  
 “ Wherefore the true Office of the Law is,  
 “ to show unto us our Sins, to make us  
 “ guilty, to humble us, to kill us, and  
 “ to bring us down to Hell, and finally to  
 “ take from us, all Help, all Succour, all  
 “ Comfort: But yet altogether to this  
 “ End, that we may be justified, exalted,  
 “ quickened to Life, carried up into Hea-  
 “ ven, and obtain all good Things: There-  
 “ fore it doth not only kill, but it killeth  
 “ that we may live.

“ Here



“ Here I admonish all such as fear  
 “ God, and especially such as shall become  
 “ Teachers of others hereafter, that they  
 “ diligently learn out of *Paul*, to understand  
 “ the true and proper Use of the Law,  
 “ which I fear, after our Time, will be  
 “ trodden under Foot, and utterly abolish-  
 “ ed by the Enemies of the Truth: For  
 “ even now, while we are yet living, and  
 “ employ all our Diligence, to set forth the  
 “ Office and Use both of the Law and the  
 “ Gospel, there be very few, yea, even  
 “ among those which will be counted Chris-  
 “ tians, and make a Profession of the Gos-  
 “ pel with us, that understand these Things  
 “ rightly, and as they should do. What  
 “ think ye then shall come to pass, when  
 “ we are dead and gone? For, *even now*,  
 “ they are revolted from the pure Doctrine  
 “ of the Gospel, to Laws and Traditions;  
 “ and therefore they teach not Christ:  
 “ They brag, and they swear, that they seek  
 “ nothing else but the Glory of Christ, and  
 “ the Salvation of their Brethren; and that  
 “ they teach the Word of God purely:  
 “ But in very Deed they corrupt it, and  
 “ wrest it to another Sense; so that they  
 “ make it to sound according to their own  
 “ Imagination. Therefore, under the Name  
 “ of Christ, they teach nothing else but  
 “ their

“ their own Dreams, *Lies, and Deceit of their*  
 “ *own Heart*<sup>k</sup>.

“ The Law is a Light, which sheweth  
 “ and revealeth, not the Grace of God, not  
 “ Righteousness and Life, but Sin, Death,  
 “ the Wrath and Judgment of God ; for  
 “ as in Mount *Sinai* the Thundering,  
 “ Lightening, the thick and dark Cloud,  
 “ the Hill smoaking and flaming, and all  
 “ that terrible Show, did not rejoice nor  
 “ quicken the Children of Israel, but ter-  
 “ rified and astonished them, and showed  
 “ how unable they were, with all their Pu-  
 “ rity and Holiness, to abide the Majesty  
 “ of God speaking to them out of the  
 “ Cloud ; even so the Law, when it is in  
 “ its true Use, doth nothing else but re-  
 “ veal Sin, engender Wrath, accuse and  
 “ terrify Men, so that it bringeth them to  
 “ the very Brink of Desperation. This  
 “ is the proper Use of the Law, and here  
 “ it hath an End, and it ought to go no  
 “ further.

“ But then the Gospel of the Grace of  
 “ God is to take Place in the Conscience.  
 “ As soon as the Law has done its Office,  
 “ that is, when the Law has ript a Man  
 “ up spiritually, as with a two-edged  
 “ Sword, and drove him through, as it  
 were,

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<sup>k</sup> Jer. xxiii. 26.

“ were, the very Flames of Hell; and  
 “ made him sensible what a damned hell-  
 “ deserving Sinner he is by Nature, then  
 “ it has done its Errand, and what God  
 “ intended it for.”—

I will only cite one more Paragraph, as touching the Nature and Use of the glorious Gospel, and then I have done.

“ The Gospel is a Light which lighten-  
 “ eth, quickeneth, comforteth, and raiseth  
 “ up fearful Consciences: for it sheweth,  
 “ that God, for Christ’s Sake, is merciful  
 “ unto Sinners; yea, and to such as are  
 “ most unworthy, if they believe, that, by  
 “ his Death, and that, through his Victory,  
 “ the Blessing is freely given unto them;  
 “ that is to say, Grace, Forgiveness of  
 “ Sins, Righteousness and everlasting Life.  
 “ Thus, putting a Difference between the  
 “ Law and the Gospel, we give to them  
 “ both their own proper Use and Office:  
 “ Of this Difference between the Law and  
 “ the Gospel, there is nothing to be found  
 “ in the Books of the Monks, Canonists,  
 “ Schoolmen; no, nor in the Books of the  
 “ ancient Fathers. *Augustine* did some-  
 “ what understand this Difference, and  
 “ showed it. *Jerom* and others knew  
 “ it not. Briefly, there was wonderful  
 “ Silence many Years, as touching this  
 “ Difference, in all Schools and Churches;  
 “ and this brought Mens Consciences into  
 F “ great

“ great Danger. For, unless the Gospel  
 “ be plainly discerned from the Law, the  
 “ true Christian Doctrine cannot be kept  
 “ sound and uncorrupt. Contrariwise, if  
 “ this Difference be well known, then is  
 “ also the true Manner of Justification  
 “ known, and then it is an easy Matter to  
 “ discern Faith from Works, Christ from  
 “ *Moses*, and all politick Works. For all  
 “ Things, without Christ, are the Minis-  
 “ ters of Death, for the punishing of the  
 “ Wicked. *But* the Kingdom of Christ is  
 “ the Kingdom of Equity, Light, Grace,  
 “ Remission of Sins, Peace, Consolation,  
 “ saving Health, and everlasting Life, into  
 “ the which we are translated<sup>1</sup>, by our Lord  
 “ Jesus Christ; *to whom be Glory, World*  
 “ *without End.*” *Amen, and Amen.*

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<sup>1</sup> Col. i. 13.

# LUTHER'S HYMN,

TO WHICH IS ADDED

An Illustration, by *Zimmermann*.

“ ’TIS not too arduous an Essay  
“ To tread resolv’d the Gospel Way;  
“ The sensual Instinct to controul,  
“ And warm with purer Fires the Soul.

“ Nature may raise her fleshly Strife,  
“ Reluctant to the heav’nly Life,  
“ Loath in a Saviour’s Death to share;  
“ Her daily Cross compell’d to bear.

“ But Grace omnipotent at length  
“ Shall arm the Saint with saving Strength;  
“ Thro’ the sharp War with Aid attend,  
“ And his long Conflict sweetly end.

“ Act but the Infant’s gentle Part;  
“ Give up to Love thy willing Heart:  
“ No fondest Parent’s melting Breast  
“ Yearns like thy God’s to make thee blest.



“ Taught its dear Mother soon to know,  
“ The tend’reft Babe his Love can show :  
“ Bid bashful, servile Fear retire :  
“ This Task no Labour will require.

“ The sov’reign Father, good and kind,  
“ Wants but to have his Child resign’d ;  
“ Wants but thy yielded Heart—no more !  
“ With his rich Gifts of Grace to store.

“ He to thy Soul no Anguish brings,  
“ From thine own stubborn Will it springs ;  
“ That Foe but crucify (thy Bane !)  
“ Nought shalt thou know of Frowns or  
“ Pain.”

“ Shake from thy Soul, o’erwhelm’d,  
“ deprest,  
“ Th’ incumb’ring Load that galls her  
“ Rest ;  
“ That wastes her Strength in Bondage vain ;  
“ With Courage break th’ enslaving Chain.

“ Let Faith exert its conqu’ring Pow’r ;  
“ Say, in the tempted, trembling Hour,  
“ My God ! my Father ! save thy Son !  
“ ’Tis heard, and all thy Fears are done.

“ Yet, if more earnest Complaints to raise,  
“ Thy God awhile his Aid delays ;  
“ Though

“ Tho’ his kind Hand thou dost not feel,  
“ Thy Grief let lenient Patience heal.

“ Or if Corruption’s Strength prevail,  
“ And oft thy Pilgrim-Footsteps fail;  
“ Pray for his Grace, with louder Cries;  
“ So shalt thou cleans’d and stronger rise.

[ZIMMERMANN’S Illustration.

“ The faster Hold my Faith on Jesus  
“ takes,  
“ His brighter Glory on my Spirit breaks;  
“ If then to Heav’n I lift exulting Hands,  
“ Love’s strongest Flame my raptur’d Soul  
“ expands;  
“ Thee, Lord ! she loves,—and would with  
“ Zeal forego  
“ A Thousand Worlds, Love, dear as thine,  
“ to know.”]

“ If, haply, still thy mental Shade,  
“ Dark as the Midnight Gloom be made;  
“ On the sure, faithful Arm divine,  
“ Firm, let thy fast’ning Trust recline.

“ The gentlest Sire, the best of Friends,  
“ To thee no Loss, no Harm intends;  
“ Tho’ tost on a tempest’ous Main,  
“ No Wreck thy Vessel shall sustain.

“ Should there remain of rescuing Grace  
“ No Glimpse, no Footstep left to trace ;  
“ Hear thy Lord’s Voice :—’Tis Jesu’s Will,  
“ Believe, thou poor dark Pilgrim, still.

“ Then, thy sad Night of Terrors past  
“ (Tho’ the dread Season long may last)  
“ Sweet Light shall, from the tranquil Skies,  
“ Like a fair Dawn before thee rise.

“ Then shall thy Faith’s bright Grounds  
“ appear,  
“ Thy Eyes shall view Salvation clear ;  
“ Be hence encourag’d more, when try’d,  
“ On the best Father to confide.

“ Ah ! from thy Mind extirpate quite  
“ The sickly Films that cloud his Sight :  
“ See ! of how rich a Lot—how blest,  
“ The true Believer stands possesst !”

[ZIMMERMANN’S Illustration.

“ Loose from hard Bonds, my God, a  
“ Mind  
“ In Chains, too fast, too straight confin’d :  
“ I’m heal’d ! set free ! from Sin made  
“ pure !  
“ Thy Blood, my Christ, has wrought the  
“ Cure !

“ I feel

- " I feel a Pow'r my Will control !  
 " Quench thy long Drought, my thirsty  
     " Soul !  
 " The living Fountain now I've found,  
 " Diffusing balmy Streams around." ]  
  
 " Come, backward Soul ! to God resign ;  
 " Peace, his best Blessing, shall be thine ;  
 " Boldly recumbent on his Care,  
 " Cast thy felt Burden only there."

*P. S.* Before I conclude, I would just observe to the Reader, I would, by no Means, be understood to set up my own Judgment, in Preference to others ; but only to inculcate those Doctrines which are established by the Church of *England*, in her Articles, Homilies, &c. and also to press home to the Conscience the Truths which I have experienced in my own Soul. *Knowing the Terror of the Lord, we persuade Men ; for the Love of Christ constraineth us<sup>m</sup>.* I am well aware of being branded, for writing thus, by the Name of *Methodist* ; but he that enables me to *glory in Tribulations<sup>n</sup>*, will surely make me willing to *suffer Reproach*, for the Sake of Christ<sup>o</sup>. And indeed it is no new Thing for the People of God to be nicknamed by the World ; for they have always,

in

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<sup>m</sup> 2 Cor. v. 11, 14.  
<sup>o</sup> 1 Tim. iv. 10.

<sup>n</sup> Rom. v. 3.

in all Ages, been used to follow their Saviour, through *evil Report and good Report*<sup>p</sup>. The Word *Methodist*, some People say, signifies a Deceiver; now THEY are, in fact, Deceivers, who swear to preach the Doctrines of the Reformation, (whether Churchmen or Dissenters, it matters not) but in their Sermons utterly deny the Truths of the same, and so deceive their Hearers with false Doctrine; hence it is no Wonder, if *the Blind lead the Blind*, that *both fall into the Ditch*<sup>q</sup>. But those who are stigmatized by the World by the Name of *Methodist*<sup>r</sup>, (some of them at least) endeavour to live after a *new Method*, by letting their *Moderation be known unto all Men*<sup>s</sup>, by *serving the Lord in Newness of Spirit, and not in Oldness of the Letter*<sup>t</sup>; who having named the Name of Christ, are concerned to *depart from Iniquity*<sup>u</sup>.

May God Almighty make you and I, my dear Reader, of the Number of *such* Methodists, who love and fear him in Sincerity and Truth, and are *zealous to maintain good Works*.

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<sup>p</sup> 2 Cor. vi. 8.

<sup>q</sup> Luke vi. 39.

<sup>r</sup> By the Term *Methodists*, is generally understood those who are more serious, sober, steady and devout in their Lives and Conversations, than their Neighbours:—The Lord of his infinite Mercy increase the Number of such!

<sup>s</sup> Phil. iv. 5.      <sup>t</sup> Rom. vii. 6.    Ch. xii. 11.

<sup>u</sup> 2 Tim. ii. 19.

A COPY



# A COPY of VERSES

BY A  
YOUNG GENTLEMAN,

ON THE  
BENEFITS of FAITH in the SON of GOD.

*By Faith ye stand.*

WHEN Health decays, and Pains increase,  
When Fears disturb our inward Peace;  
When Death seems near, and Friends in vain  
Strive all they can to ease our Pain;  
When Life and Strength are in decline,  
And Flesh, the World, and Satan join,  
Our spiritual Joys to undermine;  
When Unbelief and Doubts prevail,  
And Hopes of pard'ning Mercy fail:

Whence can our Souls true Comfort find?  
What can support the troubled Mind?  
What can remove our Doubts and Fear?  
But Faith in Jesus; this will cheer  
The trembling Christian, and sustain  
His Spirits in the greatest Pain;  
This on a precious Christ relies,  
The Christian's Friend, who *never* dies;  
This (when in exercise) will prove  
A sovereign Cordial, to remove  
Thro' Grace the Power of Unbelief\*,  
And yield the Soul a sweet Relief:  
O pray then for this precious Faith,  
"To credit what th' Almighty saith,"  
To fix your Trust on Jesu's Love,  
And antedate the Joys above†.

THERON, JUNIOR.

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\* The real Christian is often directed by the Ministers of the Gospel to believe down Unbelief.

† Heb. xi. 1.

*A Letter from a Shopkeeper in the Country to  
his Friend in Town, giving an Account of  
the remarkable Conversion of a Young Man,  
and the Occasion of it.*

Dear SIR,

I Have little or no News to send you from this Part of the Country, but of a very remarkable Change which has lately taken place in our Friend W—— in Orchard-Street, in consequence of a *Methodist* Parson's coming down here, and preaching in a Barn, just out of our Town. The Novelty of it excited many Persons to go to hear him, and among the rest Mr W—— went, and, to our great Surprise, became one of his Converts. To be sure the Man did talk sensible enough sometimes, (he was here about a Month or six Weeks) and said some good Things, I own; but then he was not a regular-bred Clergyman, and appeared to be a Man of no Learning at all \*; however, he did not want for Hearers on a Sunday Evening, I assure you, though they were not always so quiet and orderly as he could wish.

I heard him once or twice myself, and some Things he said I lik'd well enough, but other Things I did not. He talk'd too loud for me, and my Wife could not bear him, because he  
told

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\* Human Learning is not necessary to make a true and successful Preacher of the Gospel; witness *John Bunyan*, Author of the *Pilgrim's Progress*; nor is it necessary to be brought up and educated for the Ministry, in order to preach agreeable to the sacred Scriptures: But evangelical Experience of divine Truths, and Grace in the Heart are (if they may be so called) indispensable Qualifications in every true Minister of Jesus Christ.

told the Women of their Drefs; that they took care to drefs out their Bodies fast enough, but too much neglected their Souls, and was very sharp and fatirical in his Remarks upon them: In short, he spared nobody, neither gentle nor simple, rich nor poor, old nor young, but told us all we should certainly be damn'd, if we did not repent and believe in Jesus Christ. I believe he was a *Whitfieldite*, as they call them; for he often mention'd Mr *Whitfield* in his Sermons: Be this as it may, Mr W—— was so much taken with him after the second Time of hearing him preach, that he ask'd him home to his House, and he accordingly went twice or three Times, and Mr W—— seem'd much pleas'd with his Company and Conversation, and was very sorry when he left our Part of the Country, and speaks of him with great Respect, even to this Day.

Some People indeed think that Mr W—— has been a little touch'd in his Head ever since\*, but this I cannot pretend to say; however, *this* I'm certain of, he is so much altered in his Dress and Behaviour since this Affair, that you would hardly know him; and he is become so grave and serious, that we often laugh at him, and tell him he will be a Parson himself soon, we suppose, and get up and preach as well as the best of them. Indeed I'm of opinion, there will be more Preachers than Hearers by and by: I'm for every Man's  
doing

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\* This is, and ever was, as well as ever will be the Case respecting those who are converted from Sin to Holiness; the World, who know not God, will always account them Fools and mad, as *Felix* did *Paul*; but, blessed be God, he calls and accounts them the only wise among Men.

doing as he would be done by \*, and keeping to that Employment he was brought up to; in short, I think more practice and less preaching would be much better in every Respect.

I remain, Dear Sir,

Yours, &c.

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\* Morality, as it inculcates common Honesty being the best Policy, is all the Religion Thousands seek after, and possess; but Honesty with Men and Forgetfulness of God, is bad Policy indeed, and will assuredly be found so at last.

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